

Church Management

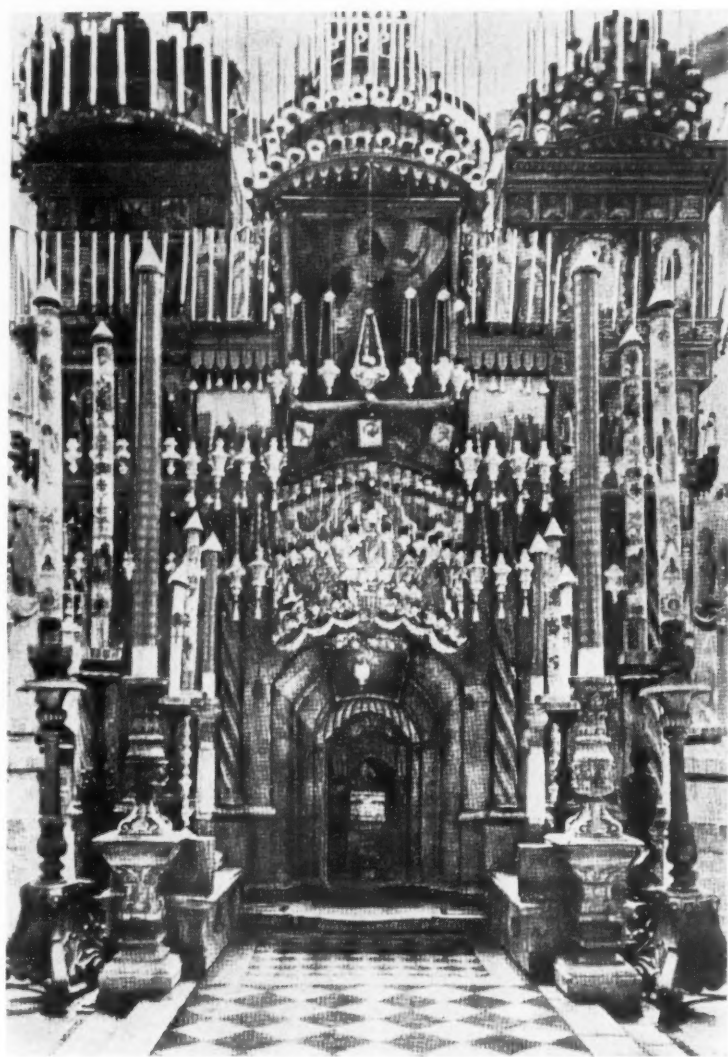


Photo by Harriet-Louise H. Patterson

CHAPEL ENCLOSING TOMB OF JESUS
Church of the Holy Sepulchre, Jerusalem

February, 1944

Volume XX

Number Five

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* * *

Christian character to be attractive must be adorned with a gracious disposition.

* * *

Dreams never come true unless you wake up and hustle.

* * *

"Self-love is not so vile a sin as self-neglecting."—Shakespeare.

* * *

Conscience is bound to be a guide or a punishment.

* * *

A broken character does not knit easily.

* * *

Faith is the tendril by which the soul clings to God.

* * *

Success needs no explanation.

* * *

Exaggeration is falsehood in its Sunday clothes.

* * *

To take a stand means to stand up at least long enough to be counted.

* * *

A man's wealth does not depend so much on what he has as on what he can do without.

* * *

What one does when he has nothing to do is a revelation of his character.

* * *

Some people would find it easier to keep faith if they used it more.

* * *

The key to demotion is doing less than one is paid for.

* * *

You cannot make yourself the man you ought to be by letting God alone.

* * *

Actually each person has within himself the power to lift or lower every person or situation he touches.

* * *

Some people will be unhappy in heaven when they discover that it is not the exclusive property of one denomination.

* * *

Faith may out-travel reason, but they start on the same road.

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CHANGE IN EDITORIAL ADVISORY BOARD

Edwin McNeill Poteat has left the Euclid Avenue Baptist Church of Cleveland to accept the presidency of the Colgate-Rochester Divinity School. It is a deserved promotion which Dr. Poteat is well qualified to fill. The congratulations of this magazine go to him. Harold Cooke Phillips of the First Baptist Church of Greater Cleveland has accepted the invitation of *Church Management* and succeeds Dr. Poteat on our board.

TERMS OF SUBSCRIPTION—Price per copy, 25 cents, except the July issue which is 50 cents. Subscription One Year \$2.50 where United States domestic rate applies. Foreign countries (except Canada) 50 cents per year additional. Canada, 25 cents additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT Published Monthly Except August.

William H. Leach, Publisher

1900 Euclid Avenue Cleveland 15, Ohio

Lucille B. Tweedie, Executive Assistant

Entered as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879.

Printed in Cleveland, Ohio, U. S. A., by The Independent Press, 2212 Superior Avenue.

ADVERTISING OFFICES

Chicago 1
MacIntyre & Simpson
75 East Wacker Drive

New York 17
H. Thayer Heaton
415 Lexington Avenue

Philadelphia
H. K. Strauser Advertising Service
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"Who's Running this Church Anyway... *Miss* *Endicott?"*



SAM PEMBROKE was the only member of our church board that took exception to Miss Endicott's letter. He seemed to think it was a criticism of him—personally. Perhaps this was because he was chairman when the church was built, two years ago.

As a matter of fact it was a good letter. The kind I would have written long ago—except I knew Sam was "touchy." In substance it said that the church had a bad echo and that it seemed no matter where she was seated, she had a difficult time hearing the sermon, and couldn't we do something about sound conditioning?

"Seems a fair enough request," said one of the members. "The minister and some of the other members of the congregation have been complaining about the echo, too." Then it was agreed that Sam and I should investigate the matter and make a report.

Sam was still mad when we left the meeting. That's when he exploded about Miss Endicott. But the next week when he and I went to see the Acousti-Celotex* distributor and learned about the fine work he had done in some other churches here in town, Sam was actually enthusiastic.

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CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XX
NUMBER 5
FEBRUARY, 1944

God Uses War

IN 1861 Horace Bushnell preached a sermon entitled "Reverses Needed." The army of the Republic had just been routed at Bull's Run. Morale was at low ebb. A lot of things were said in that sermon which could be re-read, with profit, today.* But the most interesting paragraph to this writer is the one which deals with the issue of slavery.

As to the great and frowning misery of slavery, I know not what to say, or how the matter may be issued. A profound mystery of God hangs over it thus far, and the veil is yet to be lifted. We certainly did not undertake this war as a crusade against slavery. And yet the supporters of slavery may easily create complications that will turn the whole struggle down upon it, whether we desire it or not, or even when we carefully shun the alternatives. This one thing we know that, in a certain other view, the whole stress now of the war is against slavery. Simply to be victorious in it, leaving the constitutional rights of slavery just as they are, will bring its rampant spirit under, take down its defiant airs, teach it a compelled respect and modesty, and put a stop forever to the disgusting and barbarous propagandism of the past. Then it will be open to conviction, and the laws of population alone, helped by nothing else, will bring it to a full end in less than fifty years; the best and most merciful end, it may be, which the case permits.

This straight thinking by the great Bushnell should be carefully read in the year of our Lord 1944. We are engaged in a great war to destroy Nazism. But there keeps bobbing up the matter of the colored races. This is not a direct issue even as slavery was not a direct issue in our war between the states. But who would want to say that one of the results of the present conflict might not be the achievement of greater equality by the colored races.

Mr. Lincoln insisted that slavery was not the issue of the Civil War. Jefferson Davis asserted that slavery was not the issue, asserting,

*This sermon, complete will be found in the volume, "Render Unto Caesar," published by the Lewis Publishing Company.

"our independence we will have or we will have annihilation."†

But God made the abolition of slavery the great contribution of the Civil War. Who can doubt that there will issue from the present conflict some similar contribution quite apart from the direct objectives.

Humanity progresses in this way.

Second World War Makes Contribution

THIS comes pretty close to the statement made by Harold H. Burton, United States senator from Ohio, before the Cleveland City Club. He discussed the attitude of the Senate at the conclusion of the First World War and compared it with that of the present Senate.

"One of the compensations of having two world wars in one generation," he said, "is that the present generation can see the results of the earlier insolationship attitude. That failed so miserably that the present congress is convinced that assurance for world security in the future must be found in some form of international organization."

A world war is a tremendous price to pay but here, at least, is evidence, that it is contributing something to social progress.

To Those Who Do Not Want to Be Heroes

NEWSPAPERS are filled with stories of heroism. The radio brings us daily the thrilling exploits of the men of our armed forces. They are marked with patriotism, religion, courage and initiative. But this editorial is written to commend to our

†Reported by James S. Jaquess, secret service agent who interviewed Jefferson Davis, before a Senate investigation committee.

(Turn to page 58)

Chained to the Feet of God

by William H. Leach

Here is the story of a church which sought \$50,000 to liquidate its indebtedness. When the effort was concluded the church found that it had pledges for \$80,000. In addition, a new spiritual impetus had been given to all the church activities.

YOU might not think that church finance would make an interesting topic for a club paper. But last March Andrew H. Phelps, a vice president of the Westinghouse Electric Company, presented such a paper before the Quiz Club of Pittsburgh. In it he told the story of how the Methodist Church of Mount Lebanon, Pennsylvania, a Pittsburgh suburb, organized and conducted a campaign to liquidate its indebtedness. That paper furnishes the basis for this article.

The paper is interesting. It is interesting because it gives a concise step by step analysis of the methods used. But to this writer it has additional interest for it gives a close-up view of an outstanding businessman who takes his stewardship seriously. For in a letter to the writer Mr. Phelps says:

"My chief interest outside of business is the church and leading men to see the value in the church for democracy and the future of the world. It is the greatest institution in the world and it is regrettable that more men who attain business success do not recognize that they should throw their money and influence into the greatest institution devised by man and inspired by God."

To get on with our story. The Methodist Church of Mount Lebanon had a debt of \$50,000. Mr. Phelps was appointed chairman of a committee to liquidate it. At that time George A. Fallon was the minister of the church. The church is a comparatively strong one with a membership of more than 2000 members. The chairman brought the entire membership into the effort in his opening address before the church. He pictured 2040 links in a golden chain, that was one link for each member. These 2040 links of gold chained the Mount Lebanon Methodist Church to the feet of God.

Mr. Phelps says that the picture of the golden chain binding the church to the feet of God came to him as he sat in his pew awaiting the opportunity for the presentation of the task. It was sufficiently magnetic to form the title and color of the entire effort. From the date of the first presentation, December 13, 1942, the campaign received the name, "The Golden Chain." All of the publicity had that name. A

weekly paper which was started to keep the congregation informed of the progress of the campaign was called "The Golden Chain." The subscription forms and pledge cards carried the title, "The Golden Chain."

Orderly Procedure

The campaign was thus off to a good start but it kept moving in an orderly way. Step by step it was well thought out and directed. It was to last six weeks. The chairman says that during that period he gave nights, Saturdays and Sundays to the cause. It did not move without human effort. The slogan was a good start but it was not, by any means, the whole effort.

First there had to be a general steering committee of twelve. The chairman secured these. Next it was necessary to select twenty-five team captains. Invitations were given twenty-nine; from these twenty-five accepted. These twenty-five captains with their wives constituted the top organization for the drive. Each captain then selected five men, with their wives, to make up his team of canvassers. These were the lieutenants. The congregation was kept informed of the progress. In the third issue of *The Golden Chain*

the names and telephone numbers of the captains were printed. In the fourth issue the names of the captains and their lieutenants were printed with their telephone numbers. In the sixth issue the names of the captains, the lieutenants and the names, also, of the families on whom they would call were given. Thus the congregation, at a glance could see the entire set up.

The first announcement was made on December 13; January 31 was set for the canvass. In the meantime the workers were to be instructed and enthused. Here we shall pick up a few paragraphs from the paper.

During the six weeks preceding the campaign, there were seven luncheons given at the best club in town to which were invited enough couples so that we had about thirty in attendance at each luncheon. A nice luncheon was served, each one being paid for by an interested layman, in other words, the luncheons were paid for by seven men. These luncheons were very informal and led to worthwhile discussion in every case and much real conviction was developed as to the attitude the people should take about the campaign. These luncheons also developed fellowship and a will to successfully perform a big task.

The chairman gave nights, Saturdays and Sundays for five weeks in calling on the people who could give substantially. As soon as a committee was appointed, a signature sheet was printed called "The Golden Chain." The chairman used this key Golden Chain sheet to secure the signatures and the amount to be contributed by forty of the best givers. This was not a pledge but simply a declaration of intention as was proved later by many people increasing the amounts signed for originally. Each captain and lieutenant had been told that he was expected to make his decision as to the amount he would give before he called on the members assigned to him.

* * *

One of our members who had been more or less inactive since joining the church in 1929, accepted a place on the general committee. He became very much interested in this campaign and arranged and paid for a luncheon for all the workers following the morning church service on January 31. There were 400 people served at this luncheon.

After the luncheon, each worker came to an elevated platform and signed the Key Golden Chain, writing after his name, the amount he expected to give. The total amount written on the Key Golden Chain before the big drive started, was between forty-nine and fifty thousand dollars. In other words, the substantial givers and the workers pledged the amount we were seeking in this drive before they went out to visit the membership. Pledge



ANDREW H. PHELPS

cards were not distributed until noon, January 31, therefore no one could sign a pledge until the "Day of Destiny."

At 2:30 on January 31, 165 teams commenced the canvass of our entire membership. By 5:30, a large percentage of these workers had returned to the church and as the reports developed at a dinner for the workers, which was donated by the same man who gave the luncheon, more than ninety per cent of our membership had been called upon and 1397 had subscribed to this fund in the amount of more than seventy-seven thousand dollars. It is doubtful whether anyone in church work has ever witnessed a more enthusiastic group of workers returning after a big day's work than the 165 teams coming back to the church on the afternoon of January 31. This enthusiasm carried through the evening service when each of the twenty-five captains reported the work of his team.

The technique of soliciting pledges from the canvassing teams, and the large givers, in advance, is not new. It is a necessary part of any good effort. Unless the workers are, themselves, sold to the project they are hardly in a position to go out to canvass others. The reader will have noticed that in this instance the amount sought was practically realized before the day of the canvass. Why not take the pledges and stop the effort? Right here is where one of the most effective features of this canvass is revealed. It is found in the pledge card.

Pledge Provides for Proportionate Giving

The pledge card provided two considerations not usually found in church campaigns. The first was the very decent and Christian provision that in case one met reverses which made it impossible to pay the pledge it could be cancelled without publicity. That paragraph read:

I reserve the right to reduce or cancel any unpaid portion of this subscription, without publicity and without violation of any legal or moral obligation, if at any time in the future I feel my circumstances have changed. Such alteration of my subscription may be effected by written notice to the chairman or treasurer of the Mount Lebanon Methodist Church Debt Fund.

The second provision—though it is first on the pledge card, provides for the return to the contributors of any amount received over and above the \$50,000 which was sought. The pledge card says:

This subscription is made on the understanding that when the mortgage debt has been paid, there will be refunded to me, insofar as subscriptions permit, such portion of my payments hereunder as exceeds the average of all payments.

Since the pledges were made on a three-year basis the \$50,000 will probably be paid in in about two years. Money received later than that will be

Ministerial Oddities

About British Preachers

At the 1941 Methodist Conference in England, at which some 700 ministers were re-located, Lord Rochester, the vice president of the conference, suggested that on the first Sunday in their new pulpits the ministers should tell the story of their conversion.

* * *

Queen Victoria had thirty-six chaplains. They were styled "Chaplains in Ordinary to Her Majesty." Besides there were twelve "Honorary Chaplains." Each chaplain received thirty pounds annually.

An official of the court was assigned to instruct new chaplains in the etiquette of their office. This functionary was considerably disturbed by a new chaplain intimating that he was going to preach extempore, when the gorgeous sermon-case was handed to him. The matter was compromised by the chaplain taking the sermon-case into the pulpit, although he immediately put it aside.

In the course of his sermon the chaplain addressed the congregation as "dear people" several times. After the service was over the verger came to him and said, "I am commanded by the Princess of Wales and the young princesses to say they liked the sermon very much, but the Queen thought the language a little too familiar."

* * *

The officers of the Metropolitan Tabernacle wanted to introduce an organ. They determined to sound out Spurgeon at the annual dinner. The meal over, one of the deacons suggested that they should get an organ, and promised that if he would consent it should be installed without interfering with a single service, and without any public appeal for money. Spurgeon replied, "All right, you can have your organ." They were astonished, and asked, "Do you really mean, it governor?" He

returned on the pro-rata basis to the pledgers.

Mr. Phelps insists that there were many worthwhile results of the campaign on the side of the debt liquidation. For one thing a league of prayer was organized and the prayer meeting attendance increased ten fold. But the most outstanding thing was the enthusiasm of canvassers and congregation which made it possible for the 400 workers to secure pledges from 90 per cent of the congregation in two and one-half hours.

replied, "The day you get your organ you must look out for another pastor." So the matter was dropped.

* * *

While in conversation with a church dignitary one day, Dr. Arthur F. Ingram suddenly said, "Pardon me." He rushed after a rough-looking man, shook him heartily by the hand, and talked to him for some minutes. "One of the cleverest of my Victoria Park opponents," said Dr. Ingram on his return. "Not an atheist, surely?" asked the dignitary. "Yes," was the reply, "or at all events he fancies he is, but he's such a pleasant fellow, and there's a lot of good in him. And goodness can only have one source."

* * *

A Scotch clergyman, just as he had told the bridegroom to love and honor his bride, was surprised to hear the man interject the words "and obey." A few years afterwards the man called on the minister. He said: "D'ye mind, sir, yon day when ye married me, and when I wad insist upon vowing to obey my wife? Well, ye may now see that I was right. Whether ye wad or no, I have obeyed her, and behold, I am the only man that has a two-story house in the hale toun."

* * *

At the Wealdstone Baptist Church, Harrow, Bishop Taylor Smith told an amusing story about himself. When he was on his holiday at Bude, a gentleman staying at the same house offered the host five pounds, to be given to the Children's Special Service Mission, if he could get the bishop to turn a back somersault in the water. The bishop, who was seventy-four, did so, and the money was paid.

* * *

A sexton was showing the belfry of a village church to a party of visitors. "This bell," he said, "is only rung in case of a visit from the Lord Bishop of the diocese, a fire, a flood, or any other such calamities."

* * *

This item appeared in the *Christian World*. "Once again from an analysis of the list of 'Ministers Deceased' in the 'Congregational Year Book' (1940), a list including missionaries as well as ministers in home pastorates, I deduce the fact that the calling of a Congregational minister is one of the healthiest in the world. In a catalogue of ninety-five ministers who have died during the past year, I find that seven were ninety years of age or over, twenty were eighty or over, forty-two were seventy or over, nineteen were sixty or over, six were fifty or over, and only one was under fifty."

Biographical Sermon for February

Abraham Lincoln the Emancipator

by Thomas H. Warner

He hath . . . exalted them of low degree.—Luke 1:52.

ABRAHAM LINCOLN was born on February 12, 1809, in Hardin County, Kentucky. His cousin, Dennis Hanks, gave this account of his birth. "Tom and Nancy lived on a farm about two miles from us when Abe was born. I ricollect Tom comin' over to our house one cold mornin' in February, and sain' kind o' slow: 'Nancy's got a boy baby.' Mother got flustered, and hurried up 'her work to go over and look arter the little feller, but I didn't hev nothin' to wait fur, so I cut an' run the hull two miles to see my new cousin. Abe never was much for looks. I ricollect how Tom joked about Abe's long legs when he was todlin' round the cabin, and he growed out of his clothes faster than Nancy could make 'em."

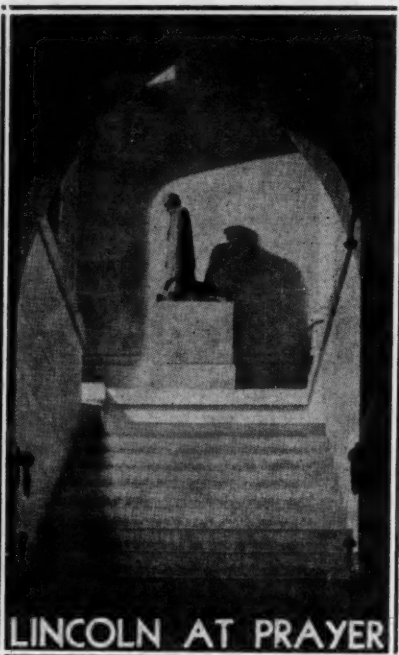
Lincoln's father was, according to modern standards, ignorant. At the time of his marriage he was unable to read or write. His natural abilities were extremely meager. But his mother was a woman of uncommon force of character, and the greatness that he achieved he ascribed to her.

When Lincoln was eight years old the family moved to Spencer County, Indiana. Here on a pioneer farm he grew to manhood. The drawbacks, difficulties and dangers of pioneer life furnished the strenuous school in which he was trained.

Lincoln's schooling did not amount in all to as much as one year, and included only the elements of reading, writing and ciphering. Untiring industry, an insatiable thirst for knowledge and a desire to rise above his surroundings were early manifestations of his character.

When Lincoln was nine years old his mother died. No funeral sermon was preached. Lincoln's first letter, written nine months later, was to ask a minister to preach a sermon. Three months later he responded, and exactly a year after her death the sermon was preached.

Lincoln's father married again. His stepmother was a woman of kindly disposition and good sense. She gave Lincoln the opportunity of acquiring the meager education he received. She said, "I would rather our son learned to read the Bible than to own a farm."



The Lincoln Memorial

When Lincoln was eighteen his father, tired of failure in Indiana, packed his family and all his worldly goods into a wagon and after a fourteen-days' journey through the wilderness settled in Illinois.

For some years Lincoln continued to work as a laborer. It was during a trip to New Orleans that he saw the horrors of slavery. Turning away from a slave auction he said, "By God, boys, if I ever get a chance to hit that thing I'll hit it hard."

At the age of twenty-five Lincoln became a member of the Illinois Legislature and continued for eight years. In the meantime he qualified himself by reading such law books as he could borrow. For his second quarter of a century, during which a single term in Congress brought him into the arena of national politics, he continued to study law and government.

March 4, 1861, Lincoln entered the White House as resident. At the age of fifty-one this child of the wilderness, this farm laborer, railsplitter, flatboatman, this surveyor, lawyer, orator, statesman and patriot, found himself elected by the party which was pledged to prevent at all hazards the

future extension of slavery, and to be the leader and ruler of the nation in its most trying hour.

Speaking in the State House, Columbus, Ohio, on his way to Washington, Lincoln said: "There has fallen on me a task such as did not rest upon the shoulders of even the father of his country. So feeling I cannot but turn and look for that support without which it would be impossible to accomplish that task, I must look to the American people and to the God who has never forsaken them."

The Emancipation Proclamation was issued on January 1, 1863. William Lloyd Garrison, who had lived to see this unexpected consummation of the apparently hopeless cause to which he had devoted his life, described the Proclamation as "a great historic event, sublime in its magnitude, momentous and beneficent in its far-reaching consequences, and eminently just and right alike to the oppressor and the oppressed."

Lee surrendered to Grant April 9, 1865. This brought to an end the most gigantic civil war the world had ever known. On April 11 Lincoln made his last public address, in which he outlined a plan for the reconstruction of the South. It was a generous plan.

On April 14 he was shot in Ford's Theater, dying soon after. The whole country was grief-stricken at this terrible tragedy, and wherever the bier of Lincoln went, the deepest reverence and respect was shown.

Henry Ward Beecher said: "And now the martyr is moving in triumphal march, mightier than when alive. The nation rises up at every stage of his coming. Cities and states are his pallbearers and the cannon beats the hours with solemn progression. Dead, dead, dead, he yet speaketh."

Thomas Curtis Clark gave expression to the elements in the character of Lincoln which made him great in these lines:

"God took a piece of common human clay;
Planted therein ambition's vital seed;
Placed him, a youth, beside the common way,
That he might learn the common human need.

Made strong by strife, he faced the storm of wrath;
Love made him wise, a Nation's cause to plead;
He walked with God, though in a yeoman's path;
And seized on fame by an immortal deed."

Lincoln's life furnishes a splendid example of the truth of Mary's words, "He hath . . . exalted them of low degree."

In the Land Where Easter Was Made

by Harriet-Louise A. Patterson*

We have the privilege, this year, to bring two Easter messages from Bible lands. In this article Miss Patterson gives an intimate description of the Church of the Holy Sepulchre in Jerusalem. In next month's issue Amos I. Dushaw describes some of the Good Friday and Easter services.

THERE are several places in Jerusalem to which every thoughtful visitor to the Holy City comes more than once. The Church of the Holy Sepulchre, in the Christian quarter of the Old City, a memorial yet today to the events of the Easter story, is one of them.

For almost 1700 years devout Christians from all the nations of the world have been coming to this historic site to gaze upon Golgotha, the place of Jesus' crucifixion, and to kneel in the Holy Sepulchre, where the body of Jesus was entombed and resurrected. But the year 1944 will find no visitors, unless it be soldiers stationed somewhere in the Near East, at the Tomb of Jesus Christ.

Whether one ever visits Jerusalem or not, no Easter season comes and goes, without millions of Christians remembering and wondering about the stage where, 1900 years ago, the most significant and far-reaching drama mankind has ever known took place.

During visits to Jerusalem, I came frequently to the Church of the Holy Sepulchre. The more I visited it, the more interesting it became; the more I learned about the place, the more convinced I became of its historic claims.

The first Christian church to occupy the site was the Byzantine Basilica built by Constantine in 336 A. D. The present Crusader Church (1099) occupies the identical site. The fifth century Madaba Map shows the Church of the Holy Sepulchre in precisely its present location. Constantine chose this site as the place of resurrection, Eusebius, a contemporary historian, tells us, because the site was occupied by a pagan temple to Venus, built by Hadrian (135 A. D.) in an attempt to blot out all evidences of Jesus. We have good evidence that present-day tradition goes back to Constantine. If Hadrian's temple was built with the purpose ascribed to it, then tradition goes back two more centuries, leaving a gap

of only the fifty years when Jerusalem did not exist—from 70 A. D. until 120 A. D. when it began to rise again upon its ruins. Nothing of archaeological importance can be added now because the site has undergone too much alteration. Perhaps the only evidence which will determine whether the site is genuine is agreement on the course of the Second Wall surrounding Jerusalem at the time of the crucifixion. If the Second Wall followed the course of the present wall, then the church lay inside the city and the site is impossible; if, on the other hand, it ran south and east of the church, then it is genuine. These questions of historicity are perhaps beside the point. Millions worshipping here have been healed and comforted of personal tragedies—for them the sepulchre of their souls has been opened—for them it will ever remain the true site.

Across the whole face of the present church is steel scaffolding which completely hides the beauty of its old doors and pillars. In 1927 during earthquakes in Palestine this building was severely shaken. These strong braces are to prevent it falling down someday on the heads of worshippers.

Inside, many visitors have found it a bewildering and confusing place because it is not a single church but a maze of altars and chapels belonging to five competing branches of the Christian church. Its many statues, modern Bible paintings, gaudy lamps, and local guides' tales of wrangling priests from differing creeds worshipping here add to their confusion. Its extreme neglect and its dingyness requiring a candle or a searchlight to prevent one from falling up or down irregular stairs leading from one chapel to another only heightens it. But no visitors can have their visits to the church spoiled if they will keep two places in mind here. One is Calvary on which three crosses were erected, in the center of which was Jesus of Nazareth hanging between two thieves. The other is the garden tomb of Joseph of Arimathea, which was "in the place where he was crucified." Remember-

ing Bible lessons from the past, petty annoyances are forgotten and no one can remain unmoved long.

In the rotunda, the central and oldest part of the building, under a huge dome, is a small showy chapel. It is decorated with gilt nosegays, Bible paintings, and ornamented with elaborate lamps. It encloses the Tomb of Jesus.

The Tomb of Jesus

One always waits to get in there. It is such a small place that two, three at the most, can go in together. Waiting, I have spent my time looking up at the dome above the Tomb and around at the colonnaded galleries circling the main church. In former years pilgrims crowded dangerously there when the famous Easter celebrations took place. Or I have watched as black-robed priests in tall hats and some in brown habits, rope girdles, and bare feet came from or went toward annexes branching off to floors above or to shrines below. Beside me, bent old men, wrinkled women in black clothes, and smartly-attired tourists have waited their turn to enter the Tomb. Usually in some near-by dark corner a mother has sat resting with her little baby asleep in her arms.

When my turn has come, I have stepped into a dark antechamber called the Angel's Chapel. Its chief ornament is a piece of stone, said to have been rolled away from the tomb door by the angel. Stooping, I have entered by a low door into the Holy Chapel, the sepulchre itself belonging to Joseph of Arimathea. It is a low vault, sheathed in marble, and contains a marble bench upon which, one is told, the body of Jesus lay wrapped in a winding sheet and from which in three days Christ rose from death into life.

The chamber is lighted by forty-three gold and silver lamps. Their colored glass globes shed a soft radiance over everything. The bunches of paper flowers in vases have been left by pilgrims. The sweet odor of rose water lingers here.

Every time I have visited the sepulchre, I have seen some Christians caressing the marble slab, others kneeling in prayer, and still others departing with such expressions of peace, contentment, and joy written upon their faces that I knew they had caught a vision of Christ and touched the fringes of eternity. They might have been

*Miss Patterson, a Disciple minister in Cleveland, Ohio, is author of "Around the Mediterranean With My Bible" and other religious books.

Mary Magdalenes who, in the garden, recognized the Lord on Easter morning.

Not far away from the Tomb, a stone staircase leads up to Golgotha, or Mount Calvary, or the "place of the skull," as it is variously known in the gospels. The location of the crucifixion dates from the identification made by Constantine and his mother, the Empress Helena, when they came to Palestine in search of the holy places in the fourth century.

Golgotha

Golgotha within the Church of the Holy Sepulchre is usually crowded and cloudy with incense, and so decorated as to be unrecognizable as a bare rock-surface hill upon which three crosses were erected. Wherever the crucifixion took place, it was in the open air and beneath wide blue skies.

There is another site in Jerusalem which is regarded by some scholars and many Protestants as the true Calvary. This place to which I refer, outside Jerusalem's wall, is a weird hill whose skull-like features led the English General Gordon to call it Golgotha. A little distance from the base of the hill is an oval grotto which produces a resemblance to the mouth of a human skull. A bare cliff projecting above it answers for a nose, and two other caves, one on each side of the cliff resemble eye-sockets. From a distance when the light falls across this ancient stoning-place, it looks bleak, much like everyone pictures Calvary. At the foot of that hill is a quiet little garden and a rock-cut ancient private Jewish tomb, answering to the description in John's Gospel that it was "a sepulchre that was hewn in stone, wherein never man before was laid." (John 19:41, 42)

If I have remembered Gordon's Calvary while in the Church of the Holy Sepulchre, enclosed as Golgotha is here by wall and ceremonial, it has helped the place to take on reality. If, also, I have taken out of my pocket a copy of the New Testament and read again the story in the Gospel of John of the terrible tragedy enacted here and of the glorious consummation at the Tomb, it has helped me to feel this was the stage. If, too, I have sat here quietly and meditated on what I have seen and read, then the past has begun to merge into the present and it has seemed as though the Easter lesson was being resurrected from death into life.

And afterwards, walking back to my hotel through Jerusalem's streets, I have felt truly that I have been to the place where eternal life and immortality came to light first.

AN OBJECTIVE TEST, SHOWING DECLINE OF CHURCHMANSHIP WITH INCREASE OF DISTANCE OF RESIDENCE OF MEMBERS FROM THE CHURCH BUILDING

Units of Distance of Members' Residences from Church Center.		A Four-Grade Rating of Fifty Church Members in Respect of Their Participation in Five Church Life Activities																			
		Poor in-					Fair in-					Good in-					Excellent in-				
		Grand Totals					Grand Totals					Grand Totals					Grand Totals				
		Worship	Giving	Service	Study	Fellowship	Worship	Giving	Service	Study	Fellowship	Worship	Giving	Service	Study	Fellowship	Worship	Giving	Service	Study	Fellowship
Within five blocks of church	1A																				
	1B																				
	1C																				
	1D																				
	1E																				
	1F																				
	1G																				
	1H																				
	1I																				
	1J																				
	1K																				
	1L																				
	1M																				
Five to 20 blocks from church	2A																				
	2B																				
	2C																				
	2D																				
	2E																				
	2F																				
	2G																				
	2H																				
	2I																				
	2J																				
	2K																				
	2L																				
	2M																				
More than 20 blocks from church	3A																				
	3B																				
	3C																				
	3D																				
	3E																				
	3F																				
	3G																				
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	3O																				
	3P																				
	3Q																				

This chart, compiled by the author, will help you to interpret the article on the next page

Yes, Distance Affects Churchmanship

by Ira A. Morton*

You will instinctively think of the exceptions in your own community. But, perhaps, they are the ones which prove the rule. This article gives definiteness to a generalization appreciated by all churchmen.

IF the Livingston family, residing five blocks from their church, should move to another residence five miles distant, would their churchmanship decline? It probably would. Would their church thereafter mean as much to them? Probably not. Yet many church members have moved, and still are moving, considerable distances from their church buildings with no intention of transferring membership to any church in their new neighborhood, and quite unaware of the danger to their church life that lurks ahead. Many church administrators are just as unsuspecting of this danger. But the fact is none the less real that, with relatively few exceptions, increasing distance of residence from one's church building affects one's churchmanship for the worse and lowers the value of the church to oneself. The hazards involved are real and numerous. To say the least, church members and their churches ought not to be going on with eyes closed to such danger. But it is safe further to say that many of the difficulties involved can be overcome if intelligently and courageously met by both church members and administration.

Church Members Do Move

For further consideration of this subject I shall make frequent reference to a recent study of it among members of a large denomination in the city of Denver, Colorado.¹ Of the twenty-five local church membership rolls studied a few showed fairly compact residence of members about the church building; while most of them indicated wide scattering of members even to remote corners of the city of five miles radius. In the case of one Denver church it was found that ninety per cent of the members reside outside the natural area within which the church building is located; while in another case seventy-six per cent of members of that denomination living within the natural area of a given local church of the denomination are members of other local churches of Denver than the one in that area. These illustrate extremes.

But in none of the twenty-five churches did the fact of remote member residence fail to appear to some degree.

This phenomenon of distant residence from the church building has developed gradually through the years. It is not peculiar to Denver. For example, I have before me as I write the membership roll of a Pacific Coast city church, some of whose members live as far out as forty-five miles from the church building. Any local church in a typical large city may expect to find this condition among its own members. It is a challenging fact that church members do move, and that something results therefrom more serious than the trouble it takes to keep mailing lists up to date.

Churchmanship and Church Values Decline

The instability of church member residence is accompanied by instability of churchmanship and church values. This is to say that, generally speaking, distant residence from the church building hinders churchmanship and lowers the worth of that church to the member.

Let me try to make clear how this interference with church life takes place. I believe no intelligent Protestant will question the statement that true churchmanship consists in the member's own actual participation in the various activities of church life, viz., worship; service projects; fellowship activities; and some form of study to increase his knowledge and understanding of religious matters. It is equally true that the value a member derives from his church will largely be that arising out of his own actual participation in these activities of the church program. But, generally speaking, the farther a member lives from the church building where practically all these activities center the less is he likely to participate in them. Hence, the lower the quality of his churchmanship and the lower the values accruing to him from his church.

Now the factors interfering with the distant member's participation in the life of his church are not hard to find. I mention a few, though not necessarily

in the order of their importance. *First*, transportation difficulties are sure to arise for the distant resident that do not hinder the near resident. *Second*, the longer time necessary to travel to and fro will often hinder. *Third*, the distant resident is likely to have less information of what is going on at the church and to miss some activities on that account. *Fourth*, the distant resident gets fewer contacts with pastor and fellow church members by way of stimuli to church-going. *Fifth*, he lacks the stimuli of sight of the church building and sound of the church bell—if there be one—from where he lives. *Sixth*, he is not so likely to be near neighbor to other members of his own church whose going would encourage him to go. *Seventh*, the children of the far-out family will often be prevented from going to the church because the elders of the family cannot always go along as necessary escort. *Eighth*, church membership may lapse entirely through the isolation that distant residence often brings about.

This theory of instability of churchmanship and church values on account of distant residence would be hard to refute without some kind of objective test. At the same time, one ought not to be satisfied short of some objective test to support it. In the Denver study we were not so satisfied, but submitted the theory to the following objective test. The names of fifty members from a large local church roll were taken at random, one-third of whose residences are very near the church building, one-third farther out, and one-third still farther out from the building. The pastor, unaware of our purpose but whose many years of service in that parish made him very well acquainted with his church members, was given the list in alphabetical order and asked to rate each member on a scale of "poor," "fair," "good," and "excellent" respecting their participation in the church activities of worship, study in classes or in private, service activities, giving, and fellowship activities. When his rating was completed the names and rating were arranged on a chart in the order of distance of the persons' residences from the church building. The result was a striking predominance of "excellent" ratings opposite names of near residents, and an equally striking predominance of "poor" ratings opposite names of residents farthest out, (Turn to next page)

*Prof. of Relig. Educa. and Psych. of Relig., Cliff School of Theology.
1. Methodist.

Fifteen Minutes With Good Books

The Radio Is a Friendly Institution to the Minister Broadcaster

by Jesse Pindell Peirce*

WHEN most ministers think of the radio do they think in terms of the rather impersonal microphone, the empty studio, the often pre-occupied, indifferent announcer? Many of us at one time or another have opportunity to conduct morning devotions,

*Minister, First Congregational Church, Oshkosh, Wisconsin.

Yes, Distance Affects Churchmanship

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with medium degrees of churchmanship quality noted respecting those of medium distance of residence. There were a very few exceptions to this rule, as might be expected by those who observe a church member now and then who lets no obstacle whatever hinder his churchmanship. But the theory was overwhelmingly borne out by the test in respect of variability of participation with varying distance of residence. From this it is a fair inference that quality of churchmanship and value of the church to the member vary accordingly.

What Might Be Done

Distance from the church building is a condition that dare not be ignored by any right-thinking church member or administrator. But just what might be done about it to avoid its ill effects? What follows is by way of suggestion of possibilities.

First, church members known to be contemplating a move might be counseled to consider carefully whether they might lose more than they would gain by the move.

Second, church leaders seem of necessity under obligation to plan special ways and means and to make special effort to maintain participation in church activities on the part of the more distantly resident members.

Third, distantly resident members might be encouraged to transfer their membership to a local church near their residence, and thereby remove many of those hindrances that distant residence sets up. Some standardization of church programs would seem necessary to this proposal, but space limitation forbids the discussion of that here.

This proposal will appear sensible only to those who put first the church member's own churchmanship growth rather than the institutional strength of the church of which he is a member.

make a plea for a worthy cause over the radio. If we recognized that the program manager is up against the same sort of thing we are when we have to get speakers and programs for several occasions a week—only he has to fill eighteen hours a day—we might overlook a natural reluctance to exploit our own talents and offer to help him out. Most radio stations, unless they are centers of the great chain programs, operate on modest budgets. They are naturally reluctant to seek free talent. They can seldom afford to hire it. Yet they are aware of their public responsibility. Most of them simply do not know where to turn for programs of a cultural nature that people will listen to. I am convinced that the broad-minded minister has an opportunity to spread his influence and attain an interest that is a welcome diversion from his routine work right in the home town radio studio. This is not theoretical. My own fifteen-minute program each week entitled "Books That Point the Way" is proof of it.

My decision to take a fling at it was the result of two facts. First, I have been dismayed to realize that the ministers of any community read dozens of books each year that do not get much beyond their own studies. In the long run they may filter out into the community through sermons and personal contacts. But the books that the minister finds stimulating and fascinating are not read—mostly because people do not know about them. No one is stimulating interest in them. Well-read Americans are religiously illiterate. On the other hand I had heard everywhere the exclamation: "I never listen to the local station, they never have anything worth while." At the point where these two facts met I found the inspiration to offer a program of reviews.

The local program manager was enthusiastic, worked out a likely quarter-hour, and gave it a build-up. The city librarian was happy to have it mentioned that the books reviewed were available at the public library and agreed to secure two copies of each book reviewed. She also arranged a display at the library calling attention to the hour. Now, when I give the list of books to be reviewed to the station manager (usually a month in advance,

for my own comfort and in order to provide plenty of time for the writing of the station introduction and conclusion), I also send one to the librarian so she can get the books by the time they are reviewed.

I do not always choose brand new books, although so far I have kept to the recent ones. Among those reviewed last year are:

The Robe—Douglas
Behold the Man—Kagawa
Flight to Aras—deExupery
The Song of Bernadette—Werfel
The Moon Is Down—Steinbeck
The Making of Tomorrow—de Sales
Dawn Watch in China—Homer
Straight Thinking—Almack
On Being a Real Person—Fosdick
Abundant Living—E. Stanley Jones
George Washington Carver—Holt
Marriage, Before and After—Popenoe

The program is a station presentation. One thing is not always a happy situation: a commercial announcement ("spot" as they call it) is carried immediately before and after the program. However, the program is clearly announced as a station program. We have tried to avoid an association with the commercials by using appropriate organ music to open and close the book review program. The manager and announcer have been most appreciative and helpful in making it effective.

To provide such a program week in and week out is not easy. Although I discontinued it for the summer, it still means reading at least forty or fifty books a year that are suitable for such a presentation. Many of us will say we cannot do it. But more of us can do it than think we can. In fact, one of the minor reasons for undertaking it, I suppose—certainly one of the results—is that such a responsibility provides an ordinarily busy minister with a deadline for his important reading. It used to be that in company with others of the cloth who like to read and do read a lot, I would look at and even handle the good books in my study that I plan to read "surely this week or next." Now I have to read them—and by Wednesday night. And I do. I not only read more books. I read them faster and with more purpose than ever before. "Books That Point the Way" has done more for me than for anyone who listens in!

And yet it has been successful from the standpoint of "listener interest." A letter assuring me that the station was eager to have me resume the series again this fall says, "It was one of the most popular programs broadcast." That is not just flattery of the one who presents it. It underscores an interest. In my absence from the

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The Minister's Wife Looks at People

And She Finds Some Interesting Things

by Agnes C. Montgomery*

THE destiny of ministers' wives is controlled, whether directly or remotely is for you to decide, by some thirty-eight and a half million Protestant Christians. Perhaps you've never given this destiny-deciding multitude any appreciable thought but they're an interesting lot and worthy of close observation. Studying them in Vermont's bottle neck valleys and Arizona plains, on sprawling Canadian farms and Indian inhabited deserts, from San Francisco waterfronts to Boston's Beacon Hill, in exclusive summer resort and city slum I've found one respect in which they are all alike. They all react definitely to the term "Minister's Wife."

Now definite, please remember, does not mean positive. In fact some of the reactions are so definitely negative as to make any self-respecting minister's wife think somberly of Dorothy Parker's pert poem:

Acids stain you, drugs cause cramp,
Razors pain you, rivers are damp;
Guns aren't lawful, nooses give,
Gas smells awful—you might as well live.

All too evidently ministers' wives are regarded by some elements of the masses as being of direct descent from—animals with long ears and bangs. Now personally I don't mind being an ass since there was one in the stable with Jesus but if you do mind being thought one there's this about it—the people who regard us as such are usually people who have been forced to go to church too long and too often, who are the victims of a "holier than thou" old maid aunt or sister, or a W. C. T. U. mother-in-law who will give them no rest until they sign the pledge.

Harder to bear than the attitude of these out and out opponents, or Midnight Blacks is the Gun Metal Gray attitude of people who ought to know better. I refer to that element who regard us as part freak, part angel, part mouse, and part—well, just one of the parts that go with a church. We're to be recognized and respected in the way that old, historic china mausoleums and wax work figures are respected. "Shtep lightly, Pat," they say in effect, "here lies the body o' the dead." And as far as social entree goes with that crowd we might as well be dead. We're all right in our place



but that place is decidedly not in their territory.

Next to the Gun Metal Grays come the Angel Whites. Now to my feeble mind this element is the worst one of all to bear up under. The Angel Whites are the sinless ones who haunt your footsteps so closely it isn't safe even to mention you're going up to take a bath. This "follower" who sticketh closer than a brother is divided into three parts, all gall. At least all galling. He or she feels privileged to arrive unannounced at any hour of the day or night, to stay as long as possible regardless of your schedule, and to leave just one psychological moment before you're ready to scream. Most of them have nothing to do and love to do it with you. They have nothing to say and hope you won't mind their saying it, they have nowhere to go, mentally or physically, and would like you to go along with them. Their speech is cold tea on an empty stomach. Like beggar lice on trousers, all they can do is stick.

Now let's take a glance at some of the other elements of the masses. There are, for instance, the flatterers and fawners. Those nauseous people who bog us down with adulation like marsh-mallow syrup bogs down a cherry. Yet every spoonful of goo costs us a spoonful of service in one way or another. In brief these chisellers are always feeding us baloney to make their own ends meat.

Then we have the opposite extreme—the openly antagonistic handful whose feelings were hurt the first week we arrived because we failed to recognize them in a crowd among other strangers and can never be forgiven.

Plus the Peeping Toms, the Dictators, the Penny Pinchers and the wide

assortment of Drips, Droops and Drizzles who lucklessly inhabit every parish.

In every parish also there is a "fast crowd." By all laws of the church we as ministers' wives are expected to disdain this element. Not outwardly of course, but in our secret hearts. If secret hearts were dissectible like clams I'm afraid most of ours would contain far more envy than contempt for these so called "fast" ones. Wherever I've been at least, they seem to have no trouble holding on to religion and at the same time grasping all the worldly treasures in the grab bag of life. A sort of "All this and heaven too" arrangement.

Sifting False From True

It takes a bit of doing at first to sift this fake element out from the others whose religious colors they take on on Sunday like a chameleon. Sometimes ministers' wives create embarrassing moments for themselves and the chameleons by innocently intruding through the week on a purely Sunday contact. And by taking for granted that the piety they saw in church carried through into everyday living.

For example one Saturday night late I dropped in at the florist to order some flowers. The florist and his wife were high ranking members of our church. One whiff of the atmosphere convinced me that somebody had been smoking in the shop and it wasn't the errand boy who reeked of other, more fertile employment. I saw at a glance who it was and gave a little warning cough to prepare her for my advance. I'd known for months that she smoked. After all a nose is a nose whether it's on a minister's wife's face or not, and tobacco is tobacco whosoever's breath it's on. Besides the atmosphere was give-away as jelly on a baby's bib.

At my cough Mrs. Florist jumped like a Jack in the box and flashed the smoking butt behind her back. Then she turned on me such a sweet smile of sickly innocence that I wanted to laugh and cry in the same reaction. Trying bravely to look ready to serve she looked ready to fall apart. My strong impulse was to run up, put an arm around her and say, "Skip it, darling. I don't care. I knew all along and have liked you just the same." But the moment was not right for that somehow. Yet tragic as she looked it

*Mrs. Frank W. Montgomery, Altoona, Pennsylvania.

was terribly funny, too, I actually had to order my flowers with my back turned not to laugh. I buried my red face in one hydrangea after another while she ordered the boy to wrap the flowers, then I scrambled out of that, leaving her with a haze of smoke writhing up her back like a mocking serpent.

If You Smoke

Why did she try to fool me? Why do we ourselves try to fool the un-foolable public when some of us take to "the noxious weed?" Long experience has taught me there's only one way to defend ourselves and keep the good will of our "sheep." That is to be absolutely candid with them. If you try smoking on the sly, somebody will surely have to go to the bath room before you can sufficiently shoo out the smoke. Anyway it will be in your hair, on your clothes and if nowhere else—in your mouth when you talk. Smoke is a treacherous betrayer. Once I saw a preacher's daughter saunter into a roomful of Auxiliary Ladies with a Pall Mall delicately balanced on the tip of an ivory cigarette holder. She inhaled once, exhaled like a horse on a frosty morning, blew a smoke ring for good measure, and departed. The good ladies of the auxiliary almost departed with her, for other shores.

Well, that was pretty blase even for these days. Yet shocked and astounded as they were at her audacity those ladies somehow respected the fact that Helen was "out with it." She had heard some of the scandal they'd brewed and decided to scandalize them right while she was at it. After that there was no whispering behind her back, the cards were on the table, everybody knew as much as everybody else about Helen and the worst had been seen.

Personally if I smoked I'd pursue the same tactics. That is I'd get the jump on the grundys by saying, "I s'pose you know I smoke. I was just finishing my cigarette when you came in." It's wise to have a glass of water or a fan near the guest chair for occasions like this but in the long run you and they will be much happier when the awful truth is understood between you. If smoke you must, *out with it.*

Now drinking is a sterner matter, more difficult to overlook and harder to forgive. I've never seen a drinking minister's wife and if you're one I'd advise keeping mum about it as long as possible and even then I wouldn't brag.

Once, however, I happened in on a parishioner who undoubtedly had looked too long on the wine when it was red.

"Do you smell anything on my breath?" she greeted me with amazing naivete for one so ordinarily sophisticated. Her question of course betrayed her and I was stumped, because I knew she didn't mean onions.

"What do you want me to say?" I asked, she being one of my husband's main supporters, (figuratively speaking).

"Well—well, tell the truth," she parried.

"Okay. Eureka."

"You mean I reek?"

"Yes."

She sulked a minute then said, "It was only a liqueur, or two."

"Smells just like liquor," I replied.

She laughed, but not too heartily.

"You asked for the truth."

"Well, I didn't see you coming. I just got the bottle out of the buffet (she didn't say for the how manyeth time) when you rounded the drive. I didn't have time to air the room or anything."

"Too bad," I said. "You know rooms always have to be sterile for ministers' wives. I'll give you a ring before hopping in on you another time."

I always did, and since then we've progressed significantly. In fact I go to see her so often that her friend in the buffet is scarcely needed any more. She is finding a better friend. One she had knowledge of but never experience with before.

Another time I caught a man in a very unhappily bottled plight. Only he grabbed up his flask and ran behind the door when he heard my voice. The family tried to brave out my visit, staunchly maintaining silence about the concealed inebriated one. Hence, I lingered on remarking on the weather, the war, and the cold in my head. It didn't make sense to have the family roar with laughter about a common cold in the head but thinking they were just delighted to have me, I went right on sitting where I was, my nose not two feet away from an open flask. And right behind me with only the door between stood the man with the bottle not even daring to so much as hiccup. And I sat there in front of him half an hour.

If he had only had intestinal fortitude enough to stand his ground, drink and all when I arrived, instead of running like a monkey with it, and said, "May I offer you a glass, Mrs. Preacher?" I could have reneged, removed myself and saved the family thirty minutes of mental torture. But that, of course, would have let the cat

out of the bag, and while such cats are generally out meowing all over the neighborhood, it isn't for the minister's wife to admit she knows one when she sees it.

The last contingent of that thirty-eight odd million I started out on, comprise what I think of as the Recom-pensation Crew. They are the element who balance the books and so far outweigh the undesirables as to make those elements non-important in the long run. After all they're all God's children and if a minister's wife is half a woman she can find room in her heart for all. Patience, tolerance, and a little bit of love is all it takes to keep everybody happy, warm, and fed with the soul nourishment we all must have.

And as the needy ones draw from us, we in turn draw from that great, glowing, giving, glorious band of Christians who form the Recom-pensation. Broad minded, straight living, friendly, gracious people who somehow have genuinely found God and subtly understand what Jesus meant when he said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

15 Minutes With Good Books

(From page 14)

city I had my secretary read it on one occasion; on another I had a guest reviewer. Their "fan" calls and letters exceeded mine by far. People do listen to it. The lending records of the city library establish the fact that listeners become readers. People in my own church listen to it regularly. They borrow the books from the library, which I make available Sunday mornings in the Narthex. Then even, to my sorrow at times, lend them to their friends and I do not get them back on time. But catching them as I do on the radio at or immediately after their supper hour for an intimate sketch of an outstanding book with religious value has increased their knowledge of good books. Now, when I introduce the hour with "Good evening, friends of good books," I am nearer being exact than I was a year ago.

So, out of my experience with the availability of radio time for good things and the latent interest in the community, I am convinced that men with a little initiative and an understanding of the nature of station program needs can go to work on their special interests, whether youth problems, marriage counsel, personality development or creative hobbies—by radio.

What Shall I Do About My Income Tax?

AT THIS writing, some time after January 1, I am glad that the fate of the war does not rest with our Congress. If that were true and it gave leadership in war as it has given leadership in tax legislation there would be little hope for victory. For at this time, a little more than two months before the date when the final reports on the incomes of 1943 are required no one knows what taxes will be made on those of 1944.

Preachers, like every one else, will be required to file the statements on March 15. These final statements are supposed to adjust the inequities and balance accounts. They will show the total taxable income, the amount paid and reveal if the taxpayer owes more money to the government or if he has some credit coming back to him. If he still owes money, he will remit with the statement; if he has overpaid he can ask for a refund or credit.

The main confusion in the tax situation is that the individual pays several taxes which might just as well be combined in one. First there is the normal income tax. Secondly is the surtax. Third is the victory tax. Not alone are these three taxes to be accounted for but they are paid in diverse ways. From January 1 to June 30 most churches complied with the law and deducted the 5% victory tax from the minister's salary check. Beginning with July 1, the law exempted clergymen from the provisions of the withholding collection system and placed him on the level of other professional men. In reporting his income in both September and December he supposedly paid the 5% victory tax. The short form for estimating the tax included the three taxes in the estimate.

The statement to be filed on March 15 will include many items not covered on the earlier estimates. Very few men with flexible incomes were able to tell on either September 15 or December 15 just what their 1943 incomes were to be. They had not carefully compiled the exemptions and deductions. The March 15th filing gives an opportunity to do this.

Minister's Situation

The clergyman's tax situation is not as difficult as that of some others but there has evolved a pretty clear interpretation regarding what constitutes income, what deductions are available, and other things peculiar to the profession.

Income, generally, is the amount of money which one receives from personal services or investments. The minister's income would include:

The salary paid him by his church.

The amounts received from extra personal services such as baptisms, marriages, funerals, etc.

Any amounts received from lectures, preaching supply dates.

Dividends received from stocks and interest from notes and bonds.

Profits on any business transactions.

When the church provides a minister with a parsonage, manse or rectory, in addition to the cash salary, he does not include the rental value of the house in his income. If, however, the church does not provide him with a house but pays him an extra amount to compensate for the lack of a church owned house the entire amount of his cash income must be reported and taxes paid on it.

The provision which exempts from taxation the church owned parsonage is based on the assumption that the minister lives in the house as a matter of convenience to his employer. The courts have consistently held that in such instances the relationship is not that of landlord and tenant and the minister does not have the rights under law, of the rent-paying tenant. The tax interpretation has been stretched to exempt the minister from taxation even though the parsonage is located miles from the church. During the past two years many church executives have felt that the exemption is a ministerial prerogative and have had their employing boards deduct the amount of their rent from their salaries, paying it direct to the landlord, thus avoiding the payment of taxes on that amount. So far as we know the effort has been uniformly successful, so you have precedent if you want to use it. We

suspect, however, that it is only a matter of time until more specific rulings will be made on the practice.

If the minister who pays rent on his home uses part of it for professional purposes, that is if his study is located there, he should be able to deduct a portion of the rent paid to compensate for this professional expense. For instance if he pays 600 dollars a year for a six room house, one room of which is used for a study for professional work, he may deduct 1/6 of \$600, for professional expense.

The Deductions

The minister as a professional man has certain necessary expenses which may be deducted from his gross income before he considers taxation. We mentioned above the rental value of his study when he pays rent. Of course, if the study is provided for him by the church no deduction is taken from his income.

One big item is his automobile upkeep and depreciation. The car is probably used for both personal and professional purposes. It is unfair to charge off the entire upkeep to professional expense. The cost can be divided in proportion to its use.

Books and magazines required in his profession may be deducted. There would be no question about *Church Management* as it is a minister's professional journal. The denominational periodical which goes to laymen as well as clergymen could hardly be claimed as a deduction. The same rule would apply to books. A doctor or lawyer would deduct cost of office equipment; the clergyman is certainly entitled to such deduction. Cost of travel and entertainment for professional purposes may be deducted.

Then he enjoys the same privilege as



U.S. MARINES
IN THE
SOUTHWEST PACIFIC
Contributed
OVER \$1,000
TOWARD A CHAPEL
FOR ONE OF THE
MISSION
SETTLEMENTS

Income Tax of the Reverend John Doe

1942 Obligation

John Doe has three-fourths of his 1942 tax forgiven.[†] He still owes for one-fourth. Assuming that his income was the same in 1942 as in 1943 he still owes on that year, one-fourth of \$92.01 or \$23.00. One-half of this amount is due March 15, 1944..... \$ 11.50

1943 Income

Salary from Church.....	\$2,500.00
Receipts from gifts and fees.....	350.00
Interest on savings account.....	12.00
	<hr/> \$2,862.00

Deductions

Church and charitable contributions.....	\$ 250.00
One-half upkeep of auto.....	150.00
	<hr/>
Total deductions	400.00
	<hr/>
Income after deductions have been made..	\$2,462.00

Family Credits

Married and has two children. So he has credit of \$1,200.00 plus \$700.00 or..... 1,900.00

Income subject to tax.....	\$ 562.00
The surtax is 13% of this net income (13% of \$562.00)---	73.06

The net income on which the normal tax is levied is a lower one. The law permits a deduction for earned income. The deduction on an income of less than \$3,000 is ten per cent of the net earned income. In this instance it would be ten per cent of \$2,462 or \$246.20. This subtracted from the net surtax net income of \$562 would make the amount on which the normal six per cent tax must be paid \$315.80.

Six per cent of \$315.80.....	18.95
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The Victory Tax

The taxpayer may exempt the first \$624 of his annual income in computing Victory tax. In John Doe's case this leaves (\$2,862 less \$624), \$2,238 to be taxed at 5% or \$111.90. But since he is married he may ask for 40% credit of this amount. So the amount to be collected by the government is 67.14

John Doe's total Federal Income Tax to be paid during the year or on March 15, 1944.....	\$173.65*
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[†]If the 1943 tax is less than that of 1942 it is the 1943 tax that is forgiven; the 1943 tax is paid.

*As is explained in the article payments on March 15, June 15, September 15 and December 15, together with the Victory tax payments by the church, January-June, 1943, may have completely paid this account so the filing need not be accompanied with any remittance.

every other citizen to deduct the amount of his religious and charitable contributions up to 15% of his income.

Family Credits

The clergyman is also entitled to the family credits given every other citizen. If he is unmarried the income tax will not apply to the first \$500 of his income. If he is married but has no children he has a personal exemption on the first \$1,200 of income. If he has children or others who are dependent upon him he is allowed a further personal credit of \$350 per person.

The credit on children applies only to those who are under eighteen years of age unless by reason of physical incapacity any older ones may be unable to care for themselves. To secure the credit the dependent must be of blood relationship and reside in the common household. However, in case of residence at another point, as in the case of an aged dependent, the credit will apply. Adopted children under eighteen years of age are also considered dependents. Legal adoption is necessary, however, to secure this benefit except in the case of close kin. Children older than eighteen who are in college are not, in the meaning of the law, dependents.

Thus a man and wife, with one child under eighteen, would be entitled to a credit of \$1,550; if he has two children his credit would be \$1,900. If the married man has one child and his aged mother living with him, the mother having no means of support, he would enjoy the same credit privilege as the man with wife and two children.

The March 15th Report

The minister probably made payments on his 1942 tax on March 15, 1943 and June 15, 1943. In passing the 1943 tax law Congress included an item which forgives the 1942 tax up to fifty dollars; if the tax is larger than \$50.00 three-quarters of the 1942 is forgiven. There is an exception to this. When the 1943 tax is greater than the 1942 the forgiveness feature applies to the 1943 and the 1942 tax is paid. The payments made in March and June 1943 were then applied on the 1943 tax bill. If the taxpayer still owes an amount on his 1942 tax he may pay it in two installments, one on March 15, 1944 and one-half on March 15, 1945. So many of us still owe something on our 1942 tax. This must be accounted for.

On his 1943 tax he has paid as follows:

(1) Payments made originally on 1942 tax on March 15, 1943 and June 15, 1943.

(2) Payments made by his church
(Turn to page 20)

Are We Winning the War?

by Frank H. Ballard of London

Our London correspondent points out a side of English life during the months of war which has been little publicized in the United States. There is for us in this sermon both information and a warning.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Ephesians 6:12.

HAVING announced the text we ought to examine its various parts, and observe how admirably it expresses the apostle's conception of the Christian life. I am however today more interested in its present application, and you will forgive me if we leave the exegetical discussion for another occasion.

What I really want to do is to raise the question, which in some form is in everybody's mind, "Are we really winning the war?"

It depends of course on which war troubles us most.

About the military war, which is the one most widely discussed, there is not much room for doubt. Three years ago we might have expressed the opinion that somehow we should muddle through, or the conviction that so good a cause must be crowned with victory. Now we can point to undeniable fact. The enemy's resources are declining, his hopes are waning, it is only a matter of time before he must lay down his arms. There will be general agreement also with the view that, while there must be no complacency or relaxation, it is fitting that we pause for a little while to thank God for the way he has led us, and to remember those who have suffered most in the conflict. And we have only to pause for a minute or two to see how deep and lasting our gratitude should be. There are changes that come and to which we accustom ourselves reluctantly, and with surprise we find that life is tolerable after all. But those of us who have been trained in freedom would have found it difficult, if not impossible, to live in a Nazi world. We could not have breathed its air, or have spoken its language, or have existed under such a regimentation.

But what happened in the first World War should have taught us that the military conflict is not everything. Then, at unspeakable cost, we wore down the enemy's resistance, but most of the things we professed to be fight-



Frank H. Ballard

ing for eluded us. We fought for a land for the heroes to live in, and found a land with inadequate housing and wide-spread unemployment. We fought a war to end war, and found the old animosities still lingering and new ones coming to birth. We talked much about the rights of minorities and of child-races, and were led into a world in which the weak were exploited as rarely, if ever, before. I am not suggesting that a clear line of demarcation can be drawn between the military and the spiritual battles. What happens in one greatly affects what happens in the other. When the guns begin to speak passions begin to rise, normal ways of life are disturbed, the rulers of the darkness of this world become more insolent and more aggressive.

In September, 1939, speaking out of the bitter memories of 1914-18 (and the years that followed) I warned my congregation what was likely to happen. I warned them that under the influence of prejudiced propaganda truth would be at a discount, that under the strain of hopes and fears, under the excitement of successes and defeats, temper would rise, and charity would be thwarted. And I did my best to make them believe that whatever special duties war might bring, their chief duty as Christian people was to discipline themselves in straight thinking, to endeavor to feel finely, and to maintain self-control, that nothing was more important than that by God's grace we should have the mind of Christ, and express that mind, how-

ever bitter the opposition to it might be. The questions that arise today are: How far have we succeeded in this task? Is our conscience as sensitive as it was four years ago? Is the moral condition of the country as healthy? Are people as human, as courteous, as thoughtful, as courageous?

Now there is much in the present condition of Britain to make us grateful. There is much mutual helpfulness, and cheerfulness in depressing circumstances. There is such a spirit of heroism, not only in the forces, but frequently to be seen in civilian life, that I doubt not poets will find inspiration for their best work for centuries to come. We shall however be living in a fool's paradise if we imagine that all is well. For once I propose to dwell on the darker side of the picture, what I have to say will not be pleasing, lest I should be untrue to my position as a minister of Jesus Christ, if I left them unsaid.

Business Evasions

The first matter is more in the nature of a troubled question than a dogmatic assertion. It may be as pertinent in America as it is here. What is going on in the business world? What is the condition of life in our municipalities? There are not in this country the opportunities for profiteering there were in the last war. There are not so many private fortunes being made out of the world's agony. But according to the reports that reach me, there are all sorts of evasions of government regulations. Now and again notorious cases are dragged into the light of day, but how many more cases are kept secret and carried through successfully?

Is it true, I wonder, that so many people are doing so well out of the war that they have no desire to end it? And if it is true, what are we to think of men who are happy to go on feathering their own nests while our young men are expected to lay down their lives for a great cause? I must leave the matter as a question, with this one comment, that if the reports that reach me from various sources are true, some people are laying up for themselves a day of wrath and vengeance, to which the war itself may be but a prelude. I cannot lay hold of all the facts I need, but I can make use of an ancient prophet, and say now what Micah said long before the time of Christ: "What doth the Lord re-

quire of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

Sex Promiscuity

One can venture to raise the second matter more dogmatically, because His Majesty's Minister of Health is among those who has expressed deep concern. Mr. Ernest Brown has spoken very frankly about sexual promiscuity and the alarming spread of venereal diseases. Now let me not fall into exaggeration. No one is suggesting that the majority of young people who leave our homes and churches, forget the words of warning addressed to them before they go. But we ought to know what great temptations they face, and we must not be too censorious if some of them are scorched by the fire. When we speak of war casualties we think of the dead and the wounded. But there are other casualties far more tragic. To hear that one of our sons has lost an eye or a leg is one thing, to learn that he has lost his innocence and his sense of shame, and his love of purity is another thing.

Liquor

There is one aspect of the whole subject we shall have to tackle boldly on a national, if not an international scale, one of these days, if we are to live as a free people. It took a considerable place in the speech of the Minister of Health, and appears frequently in the utterance of military chaplains and doctors. Everybody who studies the facts has to confess that young people do, under the influence of alcohol, what they would never do at other times. But usually the confessions are not made as publicly as they ought to be. It is no longer regarded as decent to say a straight word about the ravages of drink. There came into my hands the other day a pamphlet on waste. It was written most persuasively, and illustrated with all the cunning of the skilled artist. In forty-nine pages I was told all the usual things one is told, and only a callous person after reading it, would throw away paper or string, or idle his time away when he might be digging for victory. But there was not a word about strong drink. Not a word about how it causes accidents on the roads, not a word about absentism, not a word about a subject on which most ministers of experience could write volumes. Not a word about inducement to irregular sexual relations, and the untold physical harm and mental misery that follow. Not a single word about the problem of waste where it really becomes most tragic! And such is the state of public opinion that I should have been surprised had that word been there. We don't seem to be winning that war, do we?

Yet no Christian who understands his gospel will lose heart. The enemy is no greater than that which faced the early Christians, and they did not speak or act as defeatists. They congratulated one another that though they had to wrestle against spiritual wickedness in high places, the essential victory was won. It had been won by Christ upon the cross. It would take another, and a different kind of article, to explain what they meant by that. Enough to say that they spoke from personal experience. In their own hearts the victory had been won, and the lusts of the flesh no longer had dominion over them. And the same is true today.

There are men in business who cannot be tempted by bribes or possible evasions. They are not even interested, even though a fortune is dangled before them. There are young men who can be challenged in the streets by painted prostitutes, and no passion of desire is stirred within them. They are filled instead by a mingled loathing and pity. And there are many to whom it is no struggle to pass a public-house, and for whom all the crafty posters displayed so tastefully upon the hoardings are as nothing. They are not Pharisees, thanking God that they are not as other men. It doesn't occur to them that they are better than others, or, if they do recognize a difference, it is not a cause for self-congratulation but of gratitude to the spirit of truth and purity and austerity that works within them.

This is the really critical conflict—the war of good with evil, of truth with falsehood, of purity with vice, of humanity with cruelty. And the Holy Spirit is still here, working in men's minds and hearts, even in the midst of battles and bombing. The really important question is not, Is the war being won? but, Are we, with all our hearts and minds, on God's side? Let us go forward in hope and confidence, daily repeating the noble prayer: "Teach us, good Lord, to serve thee as thou deservest; to give, and not to count the cost; to fight, and not to heed the wounds; to toil, and not to ask for rest; to labor, and not to ask for any reward save the joy of knowing that we do thy will."

Income Tax

(From page 18)

under the Victory tax withholding provision which was in operation January through July 1943.

(3) The amounts which were paid with his declarations of September 15, 1943 and December 15, 1943.

It is possible that the total of these

payments exceeds the amount of his taxes. On the other hand he may still owe money. The statement to be filed on March 15, 1944 gives him the opportunity to balance his tax books, to make any additional payment which may be required or to ask for credit or refund if he has over-paid. In other words the March 15th statement is a balance sheet for the year 1943.

It is offered in two forms. They are numbered. The standard form is No. 1040. This seems a rather complicated four page report in which the income is itemized, the various credits and deductions listed, and tax computed. Then a second optional form is offered. This is more brief covering but two pages. It provides opportunity for family credits but does not give one the chance to list his deductions. Instead the tables offered make an allowance for 6% in deductions. The family credit for each child on this form is \$385; not \$350 as on the other form. Tax payers with incomes not more than \$3000 may elect to use this optional form.

Each taxpayer in the income bracket, whether he files for himself or jointly with his wife, may select the form he desires. As a rule the clergyman will save money if he uses form 1040. The reason for this is that his contributions and automobile expense will amount to a deduction much larger than the 6% which is permissible under the optional form.

It will require much more skill to fill out form 1040. You must keep the two taxes, normal and surtax in mind. The current law provides for an "earned income deduction" in paying the normal tax. This varies but on an income less than \$3000 it is 10% of the net earned income. The rate of taxation of the normal tax is 6%.

The surtax varies with the income. The table showing the percentage is shown on form 1040. For instance, if a man should have an income of \$200,000 this surtax will take 81% of it or \$139,140. Remember that this taxpayer also must pay the normal income tax and the victory tax. Then he will have his state, county and local taxes. The governments certainly strip the incomes from the individual.

For the minister, however, the figures are not so large. When the taxable income is \$2000 or less the surtax is 13%. Above the \$2000 figure there is a progressive increase in the rate.

The Victory Tax

The exempted income or basis for the 5% Victory tax is different from that used for the normal and surtax. The first twelve dollars per week of income

(Turn to page 25)

Freethinker of Czechoslovakia

by Joseph K. Peaslee*

It is well to review at times some of the great heroes of our faith. Jan Hus, in a very real sense, typifies awakening Czechoslovakia. The author writes with historical accuracy and a passion of loyalty to the ideas of Hus.

Ye shall know the truth, and the truth shall make you free.—John 8:32.

IN the Great Square in Prague opposite the Town Hall, a visitor cannot help noticing the enormous Memorial to Jan Hus. The martyr stands among a group of Czechoslovakian patriots calling on them to rise and be free. Some of the figures around him are still asleep, some are awakening, some are in the act of springing up, some are fully erect with outstretched hands welcoming the new era of liberty. The praises of men are often sung while they live, but when they are gone they are forgotten; yet this man Jan Hus grows into the very heart of his people with each passing century. In 1915—after 500 years—the great monument in Prague was erected in the memory of one who died that truth might live.

Austria had its Metternich, Germany had its Bismarck, Italy had its Garibaldi, England its Cromwell, and America its George Washington; but none of these men carried the spirit of his country and his people to the extent that did this man Mister Jan Hus—as he is always called. For somehow Hus embodies the very heart of the Czech people as well as the ideals of the common man around the earth.

While talking with an automobile worker recently my faith in "We, the People . . ." was stepped up a notch or two. In a humble little kitchen he unfolded his plan of world peace. It was too simple to have come from Washington, or London, or Rome, or Berlin. It was earthy and smacked of the truth. By now that man's views have slipped to the back of my mind but I still find far forward the sure impression that he is confident of a glorious tomorrow. In the face of doubt and unhappiness he still believes that right makes might.

In the midst of sincere, or calculating lies, the common man echoes the same spirit of the stirring slogan of Jan Hus: "Seek the Truth, Speak the Truth, Hold the Truth, Defend the Truth, Until Death." But when we today think of truth it becomes an

anemic idea or an abstract noun. Men do not give their lives for an abstract noun—not men of Hus' calibre! When Hus said the word "truth," he referred to him who John reports as having said, "Ye shall know the truth, and the truth shall make you free."

This truth of which Jesus and Jan Hus spoke is a dangerous thing. For just as the world loves darkness more than light, so it loves lies and intrigue more than truth. The Son of Man was nailed to a cross for the truth, and Hus was burned at a stake for the

RENDEZVOUS WITH AMERICA

*A blind man said,
"Look at the kikes."*

And I saw
Rosenwald sowing the seeds of culture in the Black Belt.
Michelson measuring the odysseys of invisible worlds,
Brandeis opening the eyes of the blind to the Constitution,
Boas translating the oneness of mankind.

*A blind man said,
"Look at the dagos."*

And I saw
La Guardia shaping the cosmos of pyramided Manhattan,
Brumidi verving the Capitol frescoes of "Washington at Yorktown,"
Caruso scaling the Alpine ranges of drama with the staff of song,
Toscanini enchanting earthward the music of the spheres.

*A blind man said,
"Look at the chinks."*

And I saw
Lin Yutang crying the World Charter in the white man's wilderness,
Dr. Chen charting the voyages of bacteria in the Lilly Laboratories,
Lu Cong weaving plant-tapestries in the Department of Agriculture,
Madame Chiang Kai-shek interpreting the Orient and the Occident.

*A blind man said,
"Look at the niggers."*

And I saw
Black Samson mowing down Hessians with a scythe at Brandywine,
Marian Anderson bewitching continents with the talisman of art,
Douglas hurling philippics of freedom from tombstones,
Private Brooks dying at the feet of MacArthur in Bataan.
Section V of the poem
"Rendezvous With America,"
by Melvin B. Tolson.

same truth. Jesus called some of the churchmen of his day hypocrites. Jan Hus denounced the self-seeking priests of his day with equal courage. The result was the same. Truth is dynamite! The poet wrote to the point:

Truth forever on the scaffold, wrong forever on the throne,
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above His own.
(The Present Crisis,
J. R. Lowell).

The story of the reformers is the story of great souls set on fire by God. Hot coals were on their lips because a great truth was in their hearts. Moses, a backward shepherd, became a great leader of people. Amos, a humble bark-collector, became an outspoken prophet. Peter, an uneducated fisherman, preached and converted thousands with one sermon. Likewise, Jan Hus, swayed huge crowds with his attacks on evils in the priesthood.

Two popes were in conflict, and finally a third—each claimed to be the vicar of Christ. The church in that day was more concerned about taxes from the kings and countries it controlled than it was about the spiritual welfare of its believers. Hus is one in a long line of men who saw the evil trends in the church. He is one of the first whose reaction bore visible fruit. Bible and Freedom of Conscience

Over and above the pope, the church and the inquisition, Hus put the sacred Scripture and the freedom of every man's conscience. In a conference with his archbishop he was asked if he intended to obey the orders of the pope. "Let us make matters clear," interrupted Hus, . . . "when the orders of the pope are in harmony with these teachings (the Scriptures) I am ready to listen to them; when they are contrary to them, I refuse them obedience."

Hus became more outspoken and his fame spread. He denied the necessity of private confession to the priests; he spoke against prayers addressed to saints before their images; he protested against ceremonialism in worship which emphasized what a man did more than what he meant. He advocated returning the chalice—the cup—in the sacrament of holy communion to the people the way it had once been served. This proposal was aimed at the false distinction between clergy and laity—between the man in the pew and the man at

*Minister, Bethany Evangelical Lutheran Church, Baltimore, Maryland.

the altar. The return of the chalice signified the equality of all Christians in the sight of God. The Bohemians in wanting to be free, wanted to be brothers!

Writing of the Hussite reform, one historian of the last century says: "False ideas of liberty, fraternity and equality were mingled with the ideas of religious reform, and they developed rapidly among the lower classes because they favored a hatred of the nobles and the rich." (Notice that the writer calls liberty, fraternity and equality false ideas.) But Hus is overjoyed: "The nation that was wandering in the darkness has seen the light of Jesus Christ and of the truth; all receive it with infinite ardor."

Many of Hus' ideas came from reading the fiery works of an Englishman named Wycliffe who had died some years before him. Reading one of Wycliffe's books, Hus scribbled on it: "Oh, Wycliffe, Wycliffe, thou wilt turn the head of more than one." On another occasion after reading what Wycliffe had to say about the Holy Trinity, Hus sighed: "God grant Wycliffe the kingdom of heaven." Wycliffe was so well-known and well thought of that the archbishop of Prague condemned his book without even reading them. Adolf Hitler and his book burners are but the carbon copies of the pope's agents from the fourth century onward. Even today books by Roman Catholic clergymen must pass a rigid censorship and bear the seal of the church to show that they are true to the teachings of the Roman church—although those teachings have been interpreted differently, modified frequently, and changed often.

Hus broke many traditions. One of these was that he wrote and spoke the Czech language when many other priests and teachers used Latin or German almost exclusively. Hus pointed out that Paul wrote in Hebrew to Jews and in Greek to Greeks. "The Czech tongue," said he, "is as precious to God as the Latin."

Unable to silence Hus by other means the pope excommunicated him in July, 1412. But Hus kept on preaching and writing with as much vigor as ever. A couple of years later he was invited to a council by the emperor of Germany who was working hand-in-hand with the pope. The Emperor Sigismund guaranteed Hus safety and freedom at all times. Suspecting a trap, Hus wrote rather bluntly to the newly ascended monarch, "I am ready to go to Constance and also to suffer for the law of Christ. For he is the king of kings and the master of masters. . . . It is he who has said, 'Blessed are they which are persecuted for righteousness'

sake; for theirs is the kingdom of heaven'."

Before leaving for the Council of Constance, Hus challenged all those who accused him of heresy to public debate. Not a voice was raised against him. His bishop gave him a document clearing him of heresy. Accompanied by a bodyguard, he began the journey to the council, but the nearer he came to Constance the more hostile his reception. Jesus staggered from Pilate's Judgment Hall to Calvary bearing a cross. His disciples can do no less. Just as Jesus set his face toward Jerusalem, Jan Hus set his face toward his fate. His letters and remarks to his friends show he knew he was riding to his death. There is a courage which comes to us in the excitement of a sudden great crisis. We act without thinking of consequence. But the greatest courage is that which year in and year out persists in a course of action which must, from the very nature of the world, lead to an early grave.

The Council of Constance

Get a picture of the Council of Constance to which Hus traveled. Pomp and ceremony was of prime importance. One archbishop arrived clad in full armor followed by 700 horsemen. Seventeen hundred musicians were present. In addition to cardinals, patriarchs, archbishops and the rest, there were noblemen, soldiers, goldsmiths, bakers, traveling salesmen, and 700 women of the street. Five hundred persons drowned in the lake during the council. Ceiling prices had to be put on food and laundering. In the midst of wild hilarious crowds rode a calm clear-eyed monk with a handful of friends.

Early Christmas morning, 1414, the German emperor arrived. A few hours later he led the matins service clad as a deacon with the crown on his head. After nine or more hours, after many masses had been sung, Pope John gave



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OWN LESSON BOOKS--
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CONCERNING THE
SCRIPTURES.

the emperor a sword with the charge that he protect the church. Benito Mussolini quotes in his book on Hus, "When Caesar holds out his hand to Peter, From that clasp gashes forth human blood."

Blood flowed on Calvary when the Jewish priests met with Pilate and Herod. Blood has flowed again and again ever since the Roman empire has donned ecclesiastical attire. Blood will always flow whenever the church and the state shake hands—whether that church be Roman, Greek, or Protestant.

Shortly after arriving in Constance, Hus was arrested. After eight months he was finally brought forth for trial. His friends begged him to renounce his works and be received again into the church. One of them advised, "Should the council leaders declare thou hast only one eye, although thou hast two, thou must, like the council, say it is so."

Hus insisted he was not a heretic and said he would only change his view if he could be proven wrong by the scriptures. Even though he appealed he was shouted down. Sixty doctors of theology signed that he was a heretic. Hus exclaimed: "By this reasoning the virgin St. Catherine ought to have left the truth and the faith of Jesus Christ because fifty doctors opposed her!" He referred to Catherine of Alexandria who could not be turned from Christianity to paganism by philosophers even when they tortured her. When he was condemned, he prayed God to pardon his enemies while the highest churchmen laughed.

After four weeks of waiting the day of execution came. The bishops committed his soul to the devil, and placed on his head a paper cap on which there was a drawing of three devils fighting over the soul of a heretic. An inscription on the hat read: "Here is an arch heretic." Referring to the hat Hus said, "The crown my Saviour wore on

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Lessons of This Hour

*A Sermon by Winthrop S. Hudson**

And he said to the multitudes also, When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. And when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time?—Luke 12:54-56.

IN this passage, the Master was speaking of persons who were expert in observing physical phenomena and divining their meaning, but who were totally unable to perceive the spiritual truths which stood revealed on every side. They could glance at the heavens and predict a shower, or note the direction of the wind and foretell an approaching heat-wave. But they could not read the most obvious moral and spiritual lessons to be found in the events of the day. "Ye know how to interpret the face of the earth and the heaven . . . how is it that ye know not how to interpret this time?"

His message, he was saying in effect, need not be taken simply on faith—one merely had to behold the passing parade to find confirmation of his words. The activity of John, the signs that had been performed, the prophecies that had been fulfilled, the events of the day and the happenings of the hour—contained great lessons of truth to those who had the spiritual insight and the moral perception to discern them. "How is it," he asked, "that ye know not how to interpret this time?"

From this question, which the Master put to the multitude, we turn to our own time, to scan the horizon of the events of our day, that we may seek the lessons of this hour.

There are two general areas we might explore in seeking the truths which our day reveals. The first is in the realm of the Christian message. How can any intelligent person, for example, look at the world today—the earth having been turned into a vast battlefield—and not see at least one major Christian affirmation—the reality of God. Far from destroying our faith in God, the present hour makes our faith in God only the more reasonable. The undiscerning man may say: "If there is a God in heaven, why is there such hell on earth?" To which the man of insight would reply: "If there were not such hell on earth, how could one believe in a God in heaven?" For God is moral and his will must be

expressed by a moral order in the world. If there is a God, neither men nor nations can break his laws without breaking themselves. Where we sow, we reap. Well, we have sown and we are reaping. So we could go on interpreting this time as it impinges upon and illuminates the Christian message.

But there is a second area in which the lessons of our day need to be interpreted. It is the area which embraces, not the Christian message, but the Christian program. How shall we interpret this hour with reference to Christian action? What do the events of our time teach us with regard to Christian strategy?

For some, of course, this poses no problem. Strategy, like faith, for Protestant orthodoxy has been delivered once for all to the saints. New situations never demand new solutions. Social ills, war, economic distress are all within the plan of God and, like the poor, must always be with us. They represent God's will and must be humbly accepted and patiently endured. Much of Protestant neo-orthodox thought arrives at a similar conclusion. Its program of action has been summarized in a Scottish student's parody of one of our great hymns.

Sit down, O Men of God!
Have done with greater things!
Cease, heart, and soul, and mind, and strength
To serve the Kings of Kings.

Sit down, O Men of God!
His Kingdom he will bring
Whenever it may please His will
You cannot do a thing.

Avoid the cross of Christ;
Don't tread where he has trod!
Sit, brothers of the Son of Man
And leave it all to God!

That lets us out. It poses no problems for us. But if we are unwilling to take an attitude of such utter resignation, if we are not content simply to shrug our shoulders and refuse to accept any responsibility for "the world and they that dwell therein," then there is a problem, and we must look to the hour and discern the lessons it has for us concerning our program of action.

The first truth that comes to us is this: if we would not waste our strength in futile struggle, we must not seek to buttress the order that is passing. It is going, going, gone—gone for good or gone for ill—but in any event gone. We could not save it if we would, and those whose memories have not been blunted by the rush of

events would not save it if they could. Sir Edward Grey was not more than half a prophet when—seeing his last efforts to avert war in 1914 fail—he said: "The lights are going out all over Europe. They will not be relit in our time." They were not relit in his time, but he failed to see that they could not be relit in any future time. The world had changed. It could never be the same again.

"All the king's horses and all the king's men
Could not put humpty-dumpty together again."

It was Karl Marx, I believe, who once referred to war as the locomotive of history. It was an apt analogy, for war precipitates change and accelerates the pace of events. It represents a shift from evolution to revolution; not revolution in the sense of street fighting, but revolution in the sense of major social change. If war meant that in the days of Karl Marx, think what total war means today. I am not thinking primarily of the destruction it involves—though that is part of it—but rather of the disruption of life it necessitates, the changes it introduces, the controls it imposes, the new demands and new needs and new techniques it creates. Whether the war is long or short, we can't go back—back to normalcy or back to anything else. Every falling bomb, every bursting shell, every sinking ship is saying that. We can't go back. We can't put humpty-dumpty together again.

But, if we can't go back, we can go on. This is the second great lesson of our day. Even to the least observing, it ought to be apparent that this is not necessarily a time for despair, but that it can be a time for hope. War, paradoxically enough, represents opportunity as well as disaster. Let Dorothy Sayers in her little book *Begin Here* make this point for us. "The great obstacle, in times of peace and prosperity," she says, "to improvement in the social order is the inertia that society presents to any kind of change. The reformer spends nine-tenths of his energy in endeavoring to make his voice heard above the snoring of well-cushioned indolence, to smash his way into the closed circle of vested interests, to disturb complacency and generally to overcome the disposition of his hearers to let sleeping dogs lie. But war does that part of his task for him. . . . The world is startled awake, complacency is destroyed, and even the vested interests are rocking uneasily on the foun-

*Colgate-Rochester Divinity School.

dations." We can't go back, but we can go on. The shackles are broken, the dead weight of inertia is gone, the field is wide open, the prize may be ours.

A third lesson of the present hour is that people are not and will not be content with merely another worldly hope. The promise of salvation, if it is to summon their loyalty and win their allegiance, must be of this world, with satisfactions to be gained in this life. During the Middle Ages mankind could be content with a heavenly hope and a heavenly promise, because no possibilities were foreseen on earth. It was a deeply pessimistic age. The average man today, however, is far from pessimistic with regard to possibilities. In the factory and in the field, he has felt the surge of harnessed power respond to his will. He has seen possible abundance in idle machines and unharvested crops. The war to him is a culminating demonstration that the manpower and resources of a nation can be utilized for a common purpose, that there need be no unemployment, that where there is a will there is a way to take a man from the bread-line and place him in a machine shop, so that he can come home at night with his head held high knowing that he has a job to do and that he is doing it. If that can be done in the name of war, the average man will refuse to believe that it cannot be done in the name of God. With fertile fields to the left of him, great factories to the right of him, and a demonstration of their utilization before him, he will not be content to sing simply of that "glorious land above the sky," where "you'll get pie . . . when you die." Religion, if it is to be vital and alive and significant, must face up to the problems of this world, and must deal with the present as well as with the future, with the satisfactions of this life as well as with those of another life.

The fourth lesson which comes to us out of this hour with regard to Christian strategy is that we must place our primary reliance upon the generation to come for the creation of a better society. This means that the programs of our churches must become more child-centered and less adult-centered.

Speaking by-and-large, from the point of view of the world in general, the present generation is a lost generation—a generation from which we have little to hope. It is not simply that we have blundered miserably and unforgettably. We have done that and more. But, biologically, a large portion of this generation will come out of the war shattered and shell-shocked, maimed and misshapen, malnourished and tu-

bercular. Spiritually, we shall find ourselves at the close of hostilities discouraged and dispirited, demoralized and devitalized, unnerved and exhausted. Neither biologically nor spiritually will we be in condition to carry on the back-breaking struggle for the brave new world of the Christian faith. Not so, however, the generation to come. Thank God for that!

One of the reassuring items of information to come my way during the past year was a rather casual remark by Anton J. Carlson, distinguished professor of the University of Chicago Medical School. After the last war, he was medical supervisor for the relief work that was carried on in the ravaged areas of eastern Europe, and he traveled up and down that stricken area among those stricken people. The one fact, he says, that impressed him was how difficult it is to injure the human cell. The parents can be so weakened by starvation that one wonders how they can remain alive, and yet their children will be born healthy, vigorous, and strong. It is only after generations of such punishment that the human cell will even begin to experience ill-effects. Generally speaking, nature grants a new start to every new life.

The same also is largely true in the realm of the spirit. We may be dispirited, unnerved, and shaken, but the youngsters as they come along push such a temper aside and stand before us, with all the discouragements we heap about them, eager, undaunted, and unafraid. Within the hearts of the little ones the world over is a tremendous will to live—a tremendous will to achieve and to bring to fruition, in spite of their elders, the dreams and visions of childhood faith. Frances Frost caught this truth in the wistfully moving lines of her poem "The Children."

When I grow up, I want to be . . .

Why do the great-eyed children still have faith in us whose brows are marked with the blood of our human kill? Do they not know we'll kill them too—they with their sun-browned knees, their tree-scratched legs and impudent small noses?

We lean to them, with secret mirth we ask, slyly hiding death behind our backs, *What do you want to be when you grow up?* and eagerly, with candor and with faith in some strange dream they've picked up God knows where, they answer us as if the world were fair, as if they *could* grow up!

The boy with fiddle fingers, and the girl

with a thrush's throat, the sturdy one who wants a grocery store and all the licorice sticks that he can eat and a tiger cat to drowse in the Sunday window, the scientists, the doctor, and the farmer, the one who takes apart and reassembles, the little girl whose doll has feeding schedules, the pilot and the poet and the builder, the pigtailed Einstein and the freckled Christ . . . they answer us with certainty as if we were on their side in growing up. Don't they know that we intend to stop them? Don't they know we have the bombs and the gas? Don't they know we've won the sky? It's ours, and we can put an end to all this growing.

Sometimes I have a feeling that they know: times when they look at us with fearless eyes and say, *When I grow up, I want to be . . .* and turn away and gaze into the evening with calm light in their faces. Oh, they know we're not on their side, and they mean to fight! They're brave and tough and beautiful, they, some of them will grow up in spite of us.

Ah, yes! We can pin our hope on the little ones of the world. They are brave and tough and beautiful, and they will fight. We can count on them, when they look at us with those fearless eyes, and say, *When I grow up, I want to be . . .*

The last lesson that comes to us out of this hour is that the new day for which we strive will not be ushered in by sweet reasonableness and logical arguments. There is no power in that. No social movement ever caught fire with such an appeal. The apostle Paul discovered this fact when he sought to win the Athenians by a philosophical discourse. "As I passed by and beheld your devotions, I found an altar inscribed, 'To the Unknown God,' Whom therefore ye blindly worship, I declare to you . . ." It was an ingratiating speech, a sensible speech, a reasonable speech, but it fell flat and Paul never tried that stratagem again. The proclaimers of our contemporary secular Utopias—whether of the Nazi, Fascist, or Communist variety—ought to have taught us by now that the power of any great movement resides in a leader—in a personality—who expresses the hopes, ideals and aspirations of the group, by whom their imagination is captured, and around whom their loyalties are gathered.

We have such a personality. We

have such a leader. He is central in our message. He must become central in our strategy. The amazing power which characterized early Christianity's sweep through the Roman world was not due to the fact that Jesus represented the second article in a Christian creed, but rather to the fact that in him were focalized and personalized all the deepest yearnings and hopes and aspirations of the early Christians. This message of theirs was no academic faith, no abstract philosophy, no mere intellectual conviction. It had come alive in one who had walked the common road with them. It was not so much theology as poetry. It was a song on their lips. "The Word was made flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." So they sang it, and the song came to the world like the sound of trumpets and the roll of drums. There was power in the song—the power that resides in a personality so winsome and compelling that it could capture the imagination of men, stir their deepest emotions, command their loyalty, and set them marching—marching with quickened step and dauntless heart—toward a city whose builder and maker is God.

Income Tax

(From page 20)

or \$624 per year is exempted, regardless of the number of dependents one may have. There is no credit for additional children or others. This, of course, further complicates the report which may be filed.

Then the original law contemplated a refund at the end of the war. One would be given credit for war bonds which he might purchase or payments on life insurance policies. These credits could amount to 25% of the tax for a single person, 40% for a married person. Nearly every wage earner has invested in bonds to the percentages given so the government is permitting an immediate credit. This should be computed in the tax statement.

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We have outlined the tax statement of a minister who receives a salary of \$2500 per year. Perhaps there is not a real instance as simple as this. But it, at least, shows what the whole thing is about. It may be a guide to you when you are preparing your own statement.

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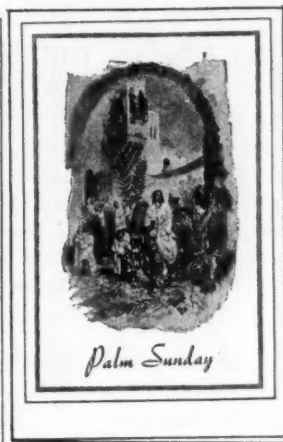
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Preaching in Lent

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LENTEN CALLS

The Call for Attainment:
Sunday Near Washington's Birthday.
The Call for Courage:
To-Day's Battle Line.
The Call for Faith:
In Our Age of Doubt.
The Call for Disciples:
Our Evangelistic Task.
The Call for Triumph:
Palm Sunday.

SERMONS ON THE APOSTLES' CREED

The Fatherhood of God:
"I believe in God the Father."
The Lordship of Jesus:
"I believe in Jesus Christ our Lord."
The Spirit Nature of God:
"I believe in the Holy Spirit."
The Brotherhood of Man:
"I believe in the holy catholic church."
The Divine Method of Sacrifice:
"I believe in the forgiveness of sins."
The Eternal Life:
"I believe in the life everlasting."

SERMONS ON JESUS

The Optimism of Jesus.
The Enthusiasm of Jesus.
The Gladness of Jesus.
The Patience of Jesus.
The Breadth of Jesus.

ATTITUDES OF THE CHRISTIAN

To Self—Denial.
To Good Works—Humility.
To Rejectors of Christ—Tolerance.
To Christ—Faith.
To the Brethren—Love.

CHRIST SUFFERING

Christ Suffering and Submitting.
Christ Silent under Suffering.
Christ Suffering as a Substitute.
Christ Suffering for Sin.
Christ Suffering for Me.
Christ Suffering Alone.
Christ Suffering Temptation.
Travail of Soul.
Suffering Rewarded.
Suffering but Triumphant.

SERMONS ON PILATE

Pilate's Conviction:
"I find no fault in him."
Pilate's Cowardice:
"He sent him to Herod."
Pilate's Offer:
"Barabbas or Jesus."
Pilate's Dilemma:
"What shall I do with Jesus?"
Pilate's Mockery:
"Platted a crown of thorns."
Pilate's Mock Innocency:
"He took water and washed his hands."

CHRISTIAN ESSENTIALS

The Essential Fact—Christ.
The Essential Truth—Fellowship.
The Essential Gift—Life.
The Essential Demand—Faith.
The Essential Message—Salvation.
The Essential Test—Loyalty.
The Essential Reward—Eternal Life.

DEFICIENT DISCIPLESHIP

Distant Disciples.
Empty Disciples.
Trifling Disciples.
Drifting Disciples.
Alibi Disciples.
Straddling Disciples.

VICTORY SERMONS

The Victory over Self.
The Victory over Sin.
The Victory over Worry.
The Victory over Failure.
The Victory over Environment.
The Victory over the World.
The Victory over Death.

THE MEANING OF GETHSEMANE

1. There Was a Garden.
2. Judas also Knew the Place.
3. He Goes Alone to Pray.
4. The Disciples Sleep.
5. Peter Strikes with His Sword.
6. Jesus Is Strengthened.
7. Forward to Meet the Enemy.
8. Under the Cross.

CHRISTIAN COVENANTS

1. The Covenant of Our Calling:
God has called us with a holy call.
—2 Timothy 1:9.
2. The Covenant of Our Well Being:
I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.—3 John 2.
3. The Covenant of Forgiveness:
Forgive us our debts as we forgive

our debtors.—Matthew 6:12.

4. The Covenant of Deliverance:
Call upon me in the time of trouble; I will deliver thee and thou shalt glorify me.—Psalm 50:15.
5. The Covenant of Peace:
He is our peace, having abolished in his flesh the enmity.—Ephesians 2:14.
6. The Covenant of Christian Relationship:
Christ, also, loved the church and gave himself for it.—Ephesians 5:25.
7. The Covenant Doxology:
*Blessed be the Lord God *** to remember his holy covenant.*—Luke 1:68-72.

SERMONS BASED ON PILGRIM'S PROGRESS

1. From the Wicket Gate to the Cross.
2. From the Cross to the Valley of Humiliation.
3. From the Valley of Humiliation to the Evangelist.
4. From the Evangelist to the River of Life.
5. From the River of Life to Ignorance.
6. From Ignorance to Beulah Land.
7. Entering the Celestial City.

THE OLD CROSS IN A NEW WORLD

1. Thessalonians, Making a World Over.
2. Galatians and Colossians, Keeping a World Sane.
3. Corinthians, Telling a World Straight.
4. Romans, Quieting a World's Fears.
5. Ephesians and Philippians, Showing a World How.
6. Timothy and Titus, Sending a World Forth.

SERMONS FOR DISCIPLES

1. What Accepting Christ Means.
2. What Following Christ Means.
3. What Serving Christ Means.
4. What Crowning Christ Means.
5. What the Risen Christ Means.

GREAT THEMES OF THE CHRISTIAN FAITH

What and where is God?
Jesus Christ, the Son of God.
The Bible, the Word of God.
Prayer, Communication with God.
The Life Eternal—The Judgments of God.
Redemption—The Mercy of God.

Freethinker of Czechoslovakia

(From page 22)

his most sacred head was heavy and irksome. The one I wear is easy and light."

He was in excellent humor as he walked to his death. He saw his books burning in the courtyard and smilingly told the bystanders that he was not dying for errors. As he was praying his paper cap fell off and a bystander placed it roughly on his head adding that its wearer should be burned up with his masters, the devils. It was at this time he is supposed to have jokingly remarked, "Today, you burn a goose (Hus is Bohemian for goose) but one hundred years from now a swan will arise."

He was chained to a stake with sticks and straw about his feet. The torch was touched to the straw and Hus began to sing, "Christ, thou Son of the living God, have mercy upon me . . ." And as he reached the line, " . . . who are born of the Virgin Mary," the flames were blown by the wind into his face. Almost overcome, he still gasped out: "Lord, into thy hands I commend my spirit."

Augustine, Bernard, and Luther exercised their influence by their lives and writings; but in dying, Hus accomplished more than he did by living. The smoke of his body drifted over Europe and wherever it was blown, there his followers sprung up as seeds carried by the wind. In one of John Masefield's plays, the wife of Pontius Pilate while talking about Jesus asks, "What do you think of his claim?" The Roman officer who superintended the crucifixion replies, "If a man believe anything up to a point of dying on a cross for it, he will find others to believe it." The flames had set Hus loose in the world where neither German emperor nor Roman pope could stop him. I believe it is Dr. Ernest Freemont Tittle who has written, "You may place upon the brow of truth a crown of thorns, you may mock truth, scourge it, spit upon it. You may even crucify it. . . . But ever on the third day it rises from the dead and begins to be seen, heard, and heeded."

Today some claim that Hus was not a great theologian. Perhaps he was not, but he did not set out to change the mind of the church—he tried to change its heart. Jan Hus still lives, and will continue to live as long as there are Czechs and Christians to love his memory and to seek the truth he taught. Jesus said, "Ye shall know the truth, and the truth shall make you free." He did not promise for us that

(Turn to page 33)

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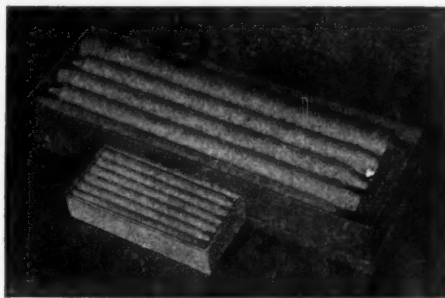
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TOWARD BETTER SPEECH

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Connecticut: "If when is HWEN, why is what not HWAT? It is a good column, but even the gods are caught nodding at times." Comment: WHAT is WHOT. The "Typogremlin" poem on page four of the December *Church Management* was timely.

Virginia: "A dreadful error, but a common one: the use of *like* as a conjunction." Examples: "I did it exactly like you did." "It looks like it might rain." No. Use *as*, *as if*, *as though*. When used as a connective, *like* must be followed by an object, not by a subject and verb.

Edmonton: Two words which Americans frequently mispronounce: *IN-ter-est-ing* (it is not in-ter-REST-ing or IN-trist-ing); and *PRI-ma-ri-ly* (not, pri-MAR-i-ly).

Louisville: "What of 'the perfecting of the saints?'" Comment: What indeed? "Saints" as used in the New Testament does not imply perfection. The one who was "less than the least of all saints" looked toward "the perfecting (or, full equipment) of the saints." Ephesians 3:8 and 4:12. Translators differ; however, this is not an exegetical department.

From a professor's list of the most frequently spoken words, errors in student preaching among the second fifty:

JUST is *JUST*, not *jus'* or *jes'* or *jist* or *jest*.

WANT is *WONT* with the sound of the intermediate "o" as in cord, adorn, law, or the short "o" as in stop. Not wunt.

ANY is *EN-i*, not *anny* or *inny*. The same for many—*MEN-y*.

From *The Minister as Prophet*, by Charles E. Jefferson: "Beware of worn-out words. A minister's vocabulary is subjected to terrific usage, and it will grow old and threadbare unless constantly renewed. Unless he is alert he will find himself using the same word again and again until it becomes odious or a joke. When a preacher uses the same word twenty times in his prayer, and then begins to use it twenty times or more in his sermon, the mind is distracted from the thought, and the hearer begins to calculate how soon the word will come out again."

Contributions for possible use in this column should be sent to *Church Management* or to

Aubrey N. Brown,
2928 Hawthorne Avenue,
Richmond 22, Virginia.

The Culture of Christian Virtues

A LENTEN LITANY

LEADER: "Know ye not that ye are the temple of the living God, and that the Spirit of God dwelleth in you?"

RESPONSE: "The temple of God is holy, which temple (we) are." "The Lord is in his holy temple."

(Silent Meditation)

LEADER: Jesus said: "I am the Way, the Truth, and the Life."

RESPONSE: "To the best of my ability, I will follow his way, believe the truth he taught, and live the life he lived."

(Silent Meditation)

LEADER: "Bear ye one another's burdens, and so fulfil the law of Christ."

RESPONSE: "I will live the sympathetic life, because it gives me the healing touch for the distress of other hearts, the comfort for others' sorrows, and the cheer for others' discouragement."

(Silent Meditation)

LEADER: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

RESPONSE: "I will practice patience. I will be patient with the faults of others; with my own strivings for virtuous living, and in my endeavor to bear my crosses without complaint."

(Silent Meditation)

LEADER: "I have learned, in whatsoever state I am, therewith to be content."

RESPONSE: "I will practice the spirit of contentment. I will not be envious, jealous, nor petulant. I will strive for the best in every situation, and will be content with the best possible returns."

(Silent Meditation)

LEADER: "Be thou faithful unto death, and I will give thee a crown of life."

RESPONSE: "I will practice fidelity in thought and action. I will be trustworthy. I will be true to my tasks, to my obligations to my fellow men, and to my vows to God."

(Silent Meditation)

LEADER: "Hope deferred maketh the heart sick." "In thee, O God, do I hope, and let me not be ashamed of my hope."

RESPONSE: "I will not fear nor despair. I will be hopeful. I will trust God and love my fellowmen with all my heart. These will help me to grow in the Christian virtues of Sympathy, Patience, Contentment, Fidelity, and Hopefulness."

(Silent Meditation)

Harry Westbrook Reed.

Inward Religion

The following program is taken from the announcement of the Lenten sermons at the First Congregational Church, Peru, Illinois, for the season of 1943. The minister is J. Richmond Morgan.

GENERAL TOPIC FOR LENT "INWARD RELIGION"

Inward Religion

O taste and see that the Lord is good.—Psalm 34:8.

To be properly understood things must be seen from within. The outside view, the professional or academic view of religion may teach us much, but the warmth and unction of religion can be known only from within. The critic may know much, but he feels little. Religion is love, and love can be known only from within. God is love, therefore "Taste and see that the Lord is good."

The Indwelling Christ

That Christ may dwell in your hearts by faith.—Ephesians 3:17.

The greatest experience in the life of some of us was when a great per-

sonality inspired us, entered our life and stayed there. That Christ actually dwells in men is evidenced by the saints and seers of all ages. It is a fact—more than a fact—it is a rapture that defies utterance. It is like "A Song Without Words." "If it had not been for the indwelling presence of the Lord and Saviour, I think I would have gone mad."

From Hearsay to Experience

He told me. Now we believe because we know.—John 4:39-42.

Our first knowledge of religion is inherited. It is passed on from parent or teacher. Mature religion is an acquired personal achievement. To be known at all it must be known by oneself. What one sees for oneself is worth more than what is reported to him. It is when hearsay becomes experience we reach that lofty place we can say with assurance "I Know."

Dwelling Within

Know ye not that ye are the temples of God, and that the spirit of God dwelleth in you?—I. Corinthians 3:16.

What an amazing thing to say—that God dwells in us. Not about us, or near us, but in us. We have an “innermost,” a deep place where God dwells. At the center of self is a holy place which is God’s dwelling place. The place to find God is within. There the power that made the world meets the love that wins the world. Within!

The Inner Peace

The peace of God that passeth all understanding shall keep your heart and mind through Jesus Christ.—Philippians 4.7.

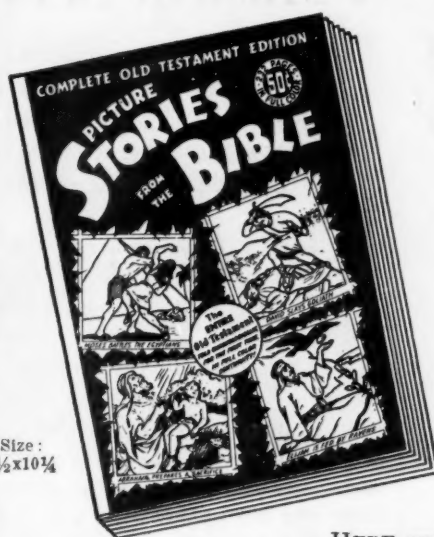
The central theme in our religion is peace. The angels promised it at His birth and after his resurrection Christ invoked it upon his disciples. It is the peace of God, a deep inward peace that is not subject to the moods and climates of time. It is not in man’s power to win. It passes human understanding. It comes one way “Through Jesus Christ.” It is the peace that keeps your heart and mind.

THE PROMISE OF THE KINGDOM

Professor John Knox in his book, *He Whom a Dream Hath Possessed*, tells of an American traveler who once walked over a great English estate with the head gardener. Noting a strange plant he asked what it might be. The gardener replied: “It is a century plant, sir; my father planted it and cared for it for forty years, I have cared for it nearly that long, and my son will care for it after I am gone. My father never saw it bloom, I shall never see it bloom, and when they do they will think of my father and me.” Dr. Knox adds to this story: “Can it be that this living universe has inherent in its very structure the promise of a blossom time? Yes, it must be so. But although men of many generations, laboring with blood and ears, have watched for it wistfully, it has not yet come. But some day it will come, and when it does the glory of humanity’s fulfillment will be shared in, in some vicarious way, for all the suffering generations of the sons of men.” From *Friends Intelligencer*. Article by Bliss Forbush.

MINISTERS’ VACATION EXCHANGE

In response to inquiries from subscribers we will plan to publish the “Ministers’ Vacation Exchange,” starting with the March issue. For particulars of this department refer to any of the spring issues of the past ten years. If you have an item you wish to have included in the department for the March issue please have it in our hands by February 5.



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A Musical Service of Intercession

This service was used in the First Congregational Church, Stratford, Connecticut. It was a vesper service held on a Sunday. Copies of the service printed in an eight-page booklet were mailed to every man and woman in the armed services. F. Stanley Sellick, minister of the church, arranged the program.

PRELUDE. "To an American Soldier" -----Van Denman Thompson

PROCESSIONAL HYMN 352. "God of the Nations" -----Toulon
(The congregation standing)

PRAYER

We exalt Thee, O God, for Thy providence over us in the years that are past. We remember with gratitude those who have nobly lived and died to make this nation truly great and this world a place more pleasing in Thy sight. We bow in humble confession of our failure that has brought us again to the bitter experience of war. We petition Thee for those who bear the world's awful pain. We pray for Thy Spirit to quicken our faith and strengthen our wills that we may truly serve Thee today and in the years to come. Hear us and save us. O Lord.

ANTHEMS

"Intercession" -----Ralph Marryott

To Thee, our God above,
Through Him whose Name we love,
To Thee, our God above,
Humbly we pray;
Grant us the victory,
Save Thou our liberty,
And Thine the glory be,
Great God our King, our King.

Knowing our cause was just,
In Thee we place our trust,
In Thee we place our trust,
God of all truth;
Then in Thy Name we rose,
Joining our strength with those
Who yonder faced the foes,
Of God and right.

Grant, Lord, Thy healing balm,
And speak Thy word of calm,
To those who mourn;
Show them Thy loving face,
Uphold them by Thy grace,
Help them each day to place
Their hand in Thine. Amen.

"Intercessory Hymn"—Edward German

Father Omnipotent!
Protect us, we pray Thee,
Save Thou our native land
From those who would betray Thee;
God, keep Thy children free,
No other help have we,
O Great Deliv'rer, be
Our Strength and Stay!

Judge Thou our cause, O Lord,
In mercy befriend us!
Thou, only Thou art Righteous,
By Thy Grace defend us;
Bind up the hearts that bleed;
Guard us in time of need;
Hear us, we humbly plead!
In Thee we trust.

Send out Thy Truth and Light,
The world round victorious!
Shine thro' the nation's soul in
Honour yet more glorious!
Strong with Thy Spirit's Might,
Aid us in Freedom's fight;
Lord God, defend the Right
For evermore! Amen.

PRAYERS OF INTERCESSION

For Minister and People

O righteous Lord, whose balance trieth the nations, we humble ourselves before Thee for the cruelty and strife of our world. We acknowledge our part, and our country's part, in the pride and greed which have arrayed nation against nation, and race against race. We confess ourselves guilty of the neglect which has allowed the weak to be enslaved, and of the indifference which has suffered justice to be trampled by tyrants.

Have mercy upon us, O Lord, and lead us to know and obey Thy Law.

Most loving Father, we remember before Thee the victims of aggression—those whose lands have been seized and whose liberties have been crushed, the homeless, the hungry, the despoiled and the despairing, those forced to labor for their oppressors, and all who have been outraged in soul.

Have compassion upon them, good Lord, and grant us sympathy to know their grief and carry their woe.

O God of Thine ancient people, Israel, who in them didst bless mankind, and from among them didst raise up the prophets, and of their seed after the flesh didst give to the world Thy Son, we pray Thee for all Jews now scorned and persecuted. Bring home to our consciences our grievous sin if we have given place in our minds to the prejudice by which a whole people has been abused, and out of which has come the savagery that has murdered multitudes. Enable us to succor any who may be rescued from the hands of their destroyers, and not to close to them the door to freedom, lest we also come under condemnation for the hardness of our hearts.

Cause us, O God, to know our debt to Thy people Israel, and in the hour of their bitter misery draw out our souls to them in the love of Christ.

O God of justice, who hast knit the United Nations to resist those who grasp at power and seek to dominate

mankind, cleanse us and our allies from purposes which we denounce in others. Keep us sensitive in conscience and loyal to the generous aims we profess. Grant us appreciation of one another's excellencies, and the honesty to see and the will to amend the faults in ourselves which irritate them. Hold before our peoples the vision of a commonwealth of free and friendly nations, and make us obedient to that vision through toil and blood and tears.

Search us, O God, and know our thoughts; remove any wicked way in us; and lead us in the way of uprightness.

O all-wise God, who waitest to bless the children of men beyond all that they ask or think, pour out upon our leaders Thy Spirit of counsel and understanding. Take from them all self-seeking, and preserve them from jealousy or hatred of other peoples. Keep them faithful to their highest designs, that resolute under adversity and uncorrupted by success, they may establish the future of the nations on such sure foundations as shall be revealed in the light which comes from Thee.

Hear our prayer for our leaders, O Lord of heaven and earth. Amen.

ANTHEM

"Lord, We Cry to Thee for Aid" ----
-----Zwingli-Dickinson

Lord, we cry to Thee for help,
Only Thou canst heal our pain;
Out of deep distress we call:
O send us, Lord, send peace again.

We have sinned against Thy law,
We have failed to do Thy will,
Disobeyed Thy holy word:
O Lord, have mercy on us still!

Purge our souls of selfishness,
Cleanse our hearts of bitterness,
Lead us back to righteousness:
O Lord God, save us, save us still.

Lord, exalt Thy holy Name,
Conquer evil by Thy power,
Let Thy righteousness prevail,
And reign victorious evermore.

O Lord, save us, save us still.

(At this point there appeared the names of those in the armed forces.)

QUARTET

"For All Who Watch Tonight" ----
-----Clarence Dickinson

For all who watch tonight,
By land, or sea, or air,
Oh Father, may we know that Thou
Art with them even there.

For all who weep tonight,
The hearts that cannot rest,
Reveal Thy love, that wondrous love,
Which gave for us Thy best.

For all who wake tonight,
Love's tender watch to keep,
Watcher Divine, Thyself draw nigh,
Thou who dost never sleep.

(Turn to page 34)



Blessed are the peacemakers

Our fondest hopes, after the war is won, are for a just and durable peace. To realize these dreams, Christianity's part in this peace must be planned and set in motion in advance. Make it the subject of prayer in your church and Sunday school. Emphasize it in your teaching. Strive to reach more people for Christ than ever before.

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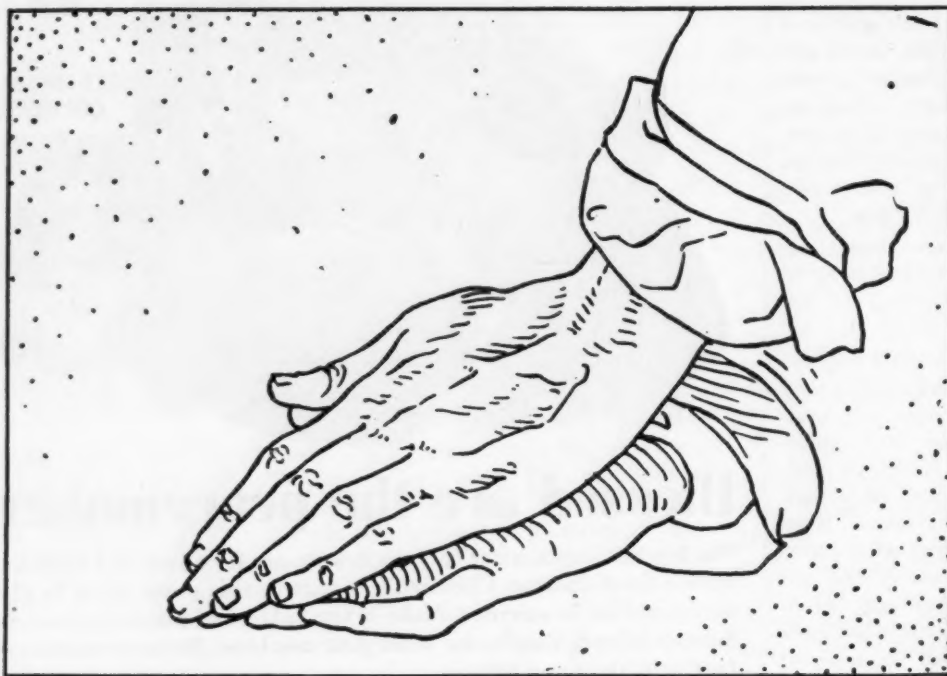
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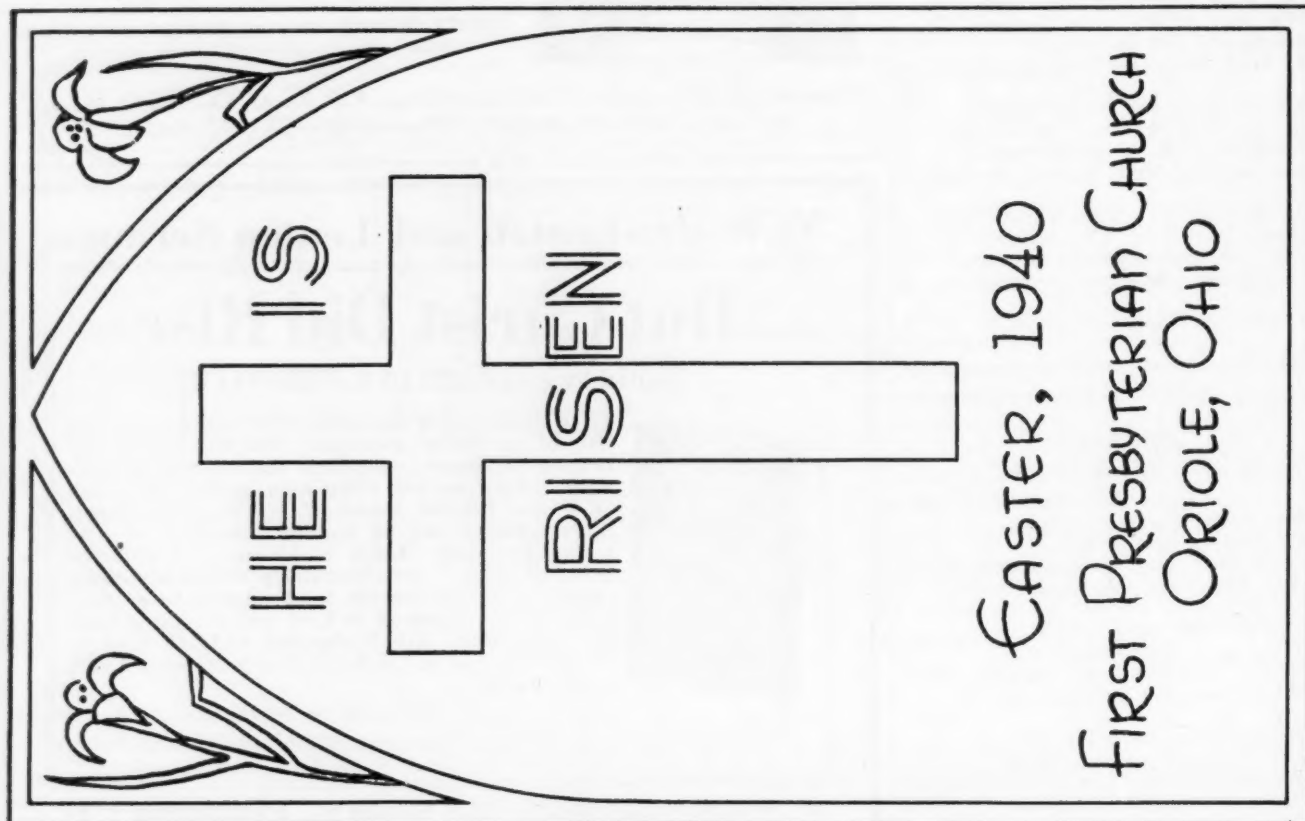
*"My House Shall Be Called A House
OF PRAYER FOR ALL PEOPLE" Isa. 56:7*



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Freethinker of Czechoslovakia

(From page 27)

the truth would make life a bed of roses. For he also said, "If any man would come after me let him deny himself, take up his cross and follow me." But he does give a great promise: "Blessed are ye who are persecuted for righteousness' sake, for great is your reward in heaven. . . ."

MIMEOGRAPH DESIGNS FOR LENT AND EASTER

On the page at the left we have reproduced two bulletin designs suitable for your Lenten and Easter folders. These have been taken from the big volume of 300 pages entitled *Toward a More Efficient Church* produced by Dr. Norman E. Richardson of McCormick Theological Seminary. This larger book is filled with splendid designs and is worth the price asked, and more, if your bulletins are produced on the mimeograph. *Church Management* will have a copy of the book sent you upon receipt of the price \$3.25.

MATHEMATICAL CONTRADICTION CORRECTED

The editor's lead to the article, "Country Church Sponsors People's Forum," in the January issue stated that the Federated Church of Johnson, Vermont, had 109 members. In the article the author states that he has over 200 members. The editor took the figures from the Congregational yearbook. It turns out that there are 109 Congregation members and 126 Methodist who could not get reported in the Congregational report. We wish all contradictions were as easily solved.

TO SECURE QUICK RESPONSE FROM ADVERTISERS

All the advertisers in *Church Management* are very busy. They are working under the difficult pressures of wartime. You can help get prompt replies to your inquiries if your letter is legible. Some clergymen who use typewriters sign their names so individually that a correspondent has difficulty deciphering it. The same applies to street and city addresses. Some letterheads carry the name of the city but not the state in which the city is located. Some even forget the city. If yours has both a church and home address indicate to which the reply should be sent. If your hand writing is difficult to read try printing or typing your name under the signature.



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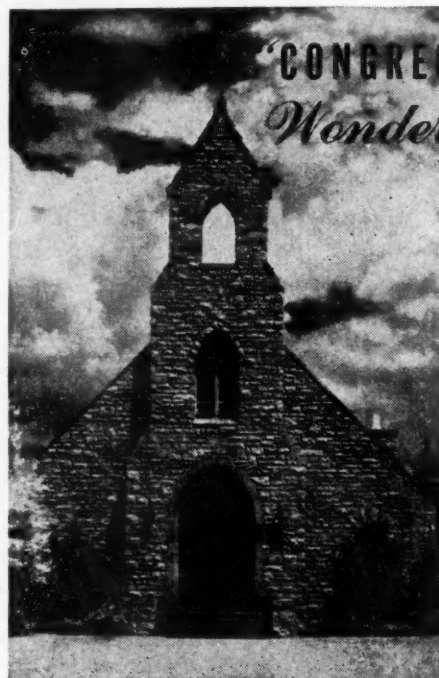
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A Musical Service of Intercession

(From page 31)

For all who fear tonight,
Whate'er the dread may be,
We ask for them the perfect peace
Of hearts that rest in Thee.

Our own beloved tonight,
O Father, keep, and where
Our love and succor cannot reach,
Now bless them through our prayer.

PRAYERS OF INTERCESSION

For Minister and People

O Father, in whose sight the life and death of Thy children are precious, we commend unto Thee the men in our armed forces, and especially those in hazardous service on land or sea or in the air. If it be possible, spare lives sorely needed for the rebuilding of the world. Kindle high resolve and consecration in workers on farms and in factories and mines, and dedicate all our people that we may not fail the men who battle. Keep this nation sober in thought and clean in life that its sacrifice be unsullied; and let every mind be attentive to Thy voice in this day of our visitation that we may know the things which belong to our peace and to the peace of the world.

We place in Thy hands, O Father, our land's imperilled sons and daughters.

Father of mercies and God of all comfort, we commit to Thy loving kindness the wounded, the sick, the prisoners, both of our own forces and of our enemies. Give courage to those at home who are anxious, and uphold those who receive word of loved ones missing or slain. By all the pain and loss of these evil years bind nations in a fellowship of suffering; lead them to repentance for the sins which have brought conflict; and turn them diligently to seek the paths of righteousness, which alone are paths of peace.

Lift up the light of Thy countenance, O Lord, upon Thy servants in pain or fear, and heal the hurt of the nations.

O gracious God, whose compassion reaches out to all who need Thee, give patience and tact and untiring devotion to those who minister to the bodies and spirits of the men in our army and navy: to chaplains, to doctors and nurses, and to all others who counsel the perplexed, befriend the lonely and encourage those who in the face of hardship and danger seek faith in Thee. Bless their ministries both under the strain of war and in the trials of peace, that our country's sons, together with this whole people, may continue in good heart and hope to make sacrifices that impoverished lands may be restored and a world arise not unworthy of the lives laid down for its creation.

Hear our prayer for Thy goodness' sake, O Lord.

O God of hope, who hast implanted in many hearts the desire for a new earth, where Thy good gifts shall be more fairly shared, where man shall neither envy nor exploit his brother, where nation shall not lift up sword against nation, and where every people shall enrich the commonweal with that in which it excels, assure us that no desire of man is too good for Thee to fulfill. Grant to our generation the wisdom to plan and the power to achieve an order which shall protect all nations from fear and from want, and secure to them freedom to grow in knowledge and in faith in Thee.

Answer our prayer according to Thy will, O God.

O God and Father of our Lord Jesus Christ, who by His life and cross and living presence with His followers hast created and empowered His Church to discharge the ministry of reconciliation, held in one body all Christian folk despite the enmities of nations, that they may be one household of faith and love, and may witness to Thy gospel of peace. Break down the divisions among Thy people; increase their understanding and affection; and let Thy Word on the lips of Thine ambassadors rebuke bitterness, abase arrogance, remove barriers of race and class, and draw men everywhere to Thee and to one another in that love which is the bond of perfectness.

Send down Thy Spirit upon Thy Church, O God of love and might, to make all nations disciples of Thy Son.
Amen.

SOPRANO SOLO AND CHORUS

"The Dawn of Peace" ----Walter Gale
Pray for the dawn, the dawn of peace!

The nations from East to West shall hear a cry—

Though all earth's blood-red generations

By hate and slaughter climb'd thus high,

Here, on this height, still to aspire,

One only path remains untrod,

One path of love and peace,

One path of love and peace climbs higher!

Make straight that highway for our God!

PRAYER

God of wisdom, enlighten us; God of mercy, forgive us;

God of power, strengthen us; God of courage, invigorate us;

God of love, uplift us; God of peace surround us;

That we may be wholly Thine in the victory of faith forever.

To the Lord our God belongeth mercy and forgiveness and power and courage and love, whose salvation is never far

from the contrite heart. Turn unto Him ye nations and be ye saved.

ANTHEM

"Turn Back, O Man" ----Gustav Holst

Turn back O Man, forswear thy foolish ways,
Old now is Earth, and none may count her days,
Yet, thou, her child, whose head is crowned with flame,
Still wilt not hear thine inner God proclaim—
"Turn back, O Man, forswear thy foolish ways!"

Earth might be fair and all men glad and wise,
Age after age their tragic empires rise,
Built while they dream, and in that dreaming weep
Would man but wake from out his haunted sleep
Earth might be fair and all men glad and wise.

Earth shall be fair, and all her people one,
Nor till that hour shall God's whole will be done.
Now, even now,—once more from earth to sky—
Peals forth in joy man's old undaunted cry
"Earth shall be fair, and all her folk be one!"

(The congregation will rise and join with the choir in singing.)

"God Bless Our Native Land"—America

God bless our native land;
Firm may she ever stand
Through storm and night:
When the wild tempest rave,
Ruler of wind and wave,
Thou who are strong to save,
Be thou her might!

May all her pathways be
Highways of Liberty,
From shore to shore;
Justice sit thorned in her,
Truth rise new-crowned in her,
Good will abound in her,
Forevermore!

For her our prayer shall be,
Our fathers' God, to thee,
On whom we wait:
Be her walls, holiness,
Her rulers, righteousness,
In all her homes be peace,
God save the State!

Not for this land alone,
But be God's mercies shown
From shore to shore;
And may the nations see
That men should brothers be,
And form one family
The wide world o'er.

Amen.

PRAYER. (The congregation seated and bowed.)

CHORAL BENEDICTION -----

----- Claude Means

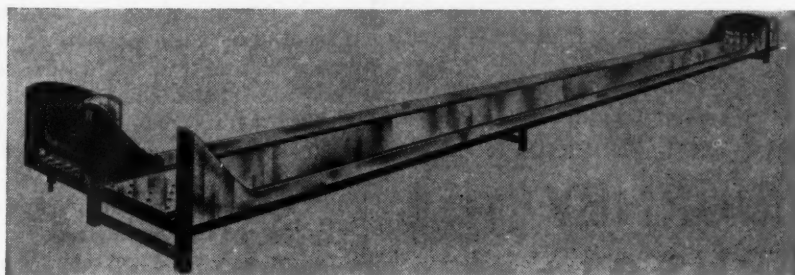
O Eternal God, through whose mighty power our fathers won their liberties of old;—Grant, we beseech Thee, that we and all the people of land may have grace to maintain these liberties in righteousness and peace;—through Jesus Christ our Lord. Amen.

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QUIETER OF MINDS AND CREATOR OF QUESTIONS

Some years ago a sincere layman complained that men came to church in order to get help for their burdens and temptations, but the ministers, instead of aiding in solving these problems which the people brought, only added to their confusion by creating new puzzles and questions. The gentleman's position does appear to deserve some sympathy. Harassed and hard-driven human beings have a right to expect help from their religious leaders in meeting the difficulties which they bring with them to their places of worship. Nevertheless, if this were all that the Christian Church does for men, it would hardly be up to the standard set by its founder.

For Jesus was more a creator of questions than a quieter of minds. Or rather, it might be said that his way of quieting minds was by creating questions. This paradoxical principle was basic to his general program of helping and healing. He was the burden-bearer who offered tired men a yoke. He was a physician who healed sick spirits with a cross. He was the Saviour who rescued the tempted by leading them into new temptations. Ralph W. Sockman in *The Paradoxes of Jesus*; The Abingdon-Cokesbury Press.

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Race Relations Message*

THE belief that all men and women are children of one Heavenly Father has been a part of our Christian heritage through the centuries. The inherent right to life, liberty and the freedom to pursue the satisfactions of life is rooted in that Christian conviction. This is one of the many reasons for our world-wide struggle for the four freedoms.

We may, however, win the war but lose valid grounds for waging it and forfeit the peace, unless we weave interracial respect and cooperation into the fabric of our thought and life. We must not, like our enemies, commit the sin of racial contempt and domination based upon theories of a master race.

Most Americans are united in two resolutions—to win the war as quickly as possible and to see that victory shall lead to a cooperative world order—an order in which all men shall be free. The road to this peace and freedom is not the path of injustice and prejudice. That path leads to revolution and recurrent wars.

Our cause is that of millions of men and women of many nations and races who are resisting tyranny. Of these, in this global struggle, four hundred millions are yellow, four hundred millions are brown and black and four hundred millions are white. We must remember without regard to racial distinctions that China, India and other eastern and western nations are our allies. We cannot achieve a cooperative world order without them—nor should we!

There must be a change on our part not only of policy but of manner; not only of behavior but of heart. For in this conflict in which every race is involved and in which freedom is a shining goal, we as a nation shall prove our sincerity by achieving within our own boundaries vital community, irrespective of color, or cultural heritage.

Anti-Semitism, ill-treatment of Negroes and Japanese-Americans, Oriental Exclusion Acts, race riots in widely separated places—with growing resentment by dark-skinned peoples against white domination and their feeling that they are deprived of the position properly belonging to free men in a democratic society,—make it mandatory for Christians to speak with prophetic voice and act with apostolic conviction. We must and can achieve redeeming

attitudes, methods of common understanding, ways of friendly living and convictions of spiritual unity.

As Christians we must pursue this vision with realism, sacrifice and valor. We must demonstrate in life the peace and goodwill among all classes and races which we so ardently profess.

Each of us should examine his conduct, in the sight of God, toward those of other races, and through the instrument of his own personality seek correction of inequalities that exist in his community.

We should say to ourselves: "My welfare is bound up with that of every citizen and every citizen's suffering is mine." Everyone is implicated in whatever social condition exists and every social gain is a triumph for every individual.

Let us conquer our racial and group prejudices. Some feel inferior (often because they are forced to do so). Let them stand erect as children of God.

Others feel superior (often to cover a subtle sense of insecurity). Let them remember that God has no favorites.

Social judgment should be based upon understanding of all facts involved. Let it be remembered that mankind's progress toward the good life for all comes from individual attitudes and deeds. Public opinion is personal opinion.

As Christians each of us—

Should enlist in the organized movement for interracial brotherhood, and wherever there is a struggle for advancement of all the people, be in the lead—

Should be unprejudiced and wise enough to bridge and cross the chasms of racial isolation and segregation—

Should give active support to the Fair Employment Practice Committee against discrimination in employment in industry—

Should vigorously oppose all policies and practices of racial discrimination in the armed services.

Christians dare not negate the spirit of Christ. The Christian Church can neither rightly claim its heritage nor fulfill its destiny while denying full fellowship in Christ at the foot of His Cross. It achieves victory when it breaks down the middle wall of partition and makes it possible for all the children of God to enter into the fellowship of His Spirit.

*Text of the Race Relations Message from the Federal Council of the Churches of Christ in America. Race Relations Sunday is February 13.

DEDICATION OF COMMUNION VESSELS

The Communion Vessels

Accept, we beseech thee, the offering of these Communion Vessels, and grant that whosoever shall receive in this place the blessed sacrament of the body and blood of Christ, may come to that holy ordinance with faith, charity and true repentance; and being filled with thy grace and heavenly benediction, may obtain remission of their sins and all other benefits of his passion.

People: Accept them, O Lord.

Dedication of a Memorial Communion Set

Almighty God, we acknowledge that we are not worthy to offer unto thee anything belonging unto us; yet we beseech thee to accept, bless, sanctify, and hallow these communion vessels (this communion set) that are to be used in commemorating the love of thy Son in dying for us. We bless thy holy Name that it hath pleased thee to put it into the hearts of thy servants to contribute to the beauty, honor and reverent worship of thine house through these memorials. Enlarge, we beseech thee, this spirit of freewill offerings in all thy people, that thy kingdom may be advanced and the salvation of men be accomplished. Grant, O God, that whosoever shall receive through these gifts the blessed sacrament of the Body and Blood of Christ may by thy grace, be spiritually and permanently built up in the life of faith and holiness, to the glory of the blessed Trinity, Father, Son and Holy Ghost. Amen.

THE TWENTY-THIRD PSALM

(Revised)

Dedicated to those who fly in planes

The Lord is my pilot; I shall not want.
He maketh me to rise up to the heavens:

He leadeth me through clouds of star dust.

He restoreth my soul:

He leadeth me in paths of wonderment
For his name's sake.

Yea, though I fly through the dangerous and sickening air pockets,
I will fear no evil; for thou art with me;

Thy stars and Thy moon they comfort me.

Thou openest lovely vistas before me
In the presence of the angels:
Thou fillest my heart with delight;
My cup runneth over.

Surely goodness and mercy
Shall follow me all the days of my life,
And I shall fly in the clouds forever.
Robert Cashman.*

*Business manager of the Chicago Theological Seminary.



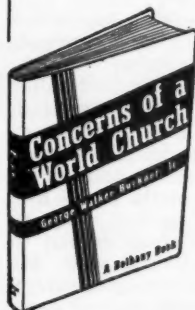
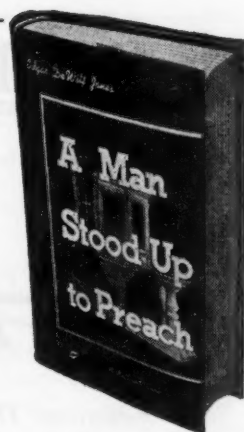
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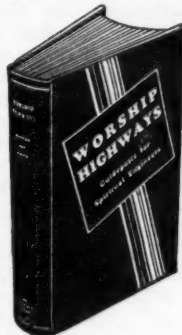
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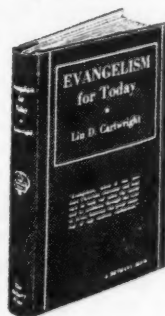
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THEN I THINK OF GOD

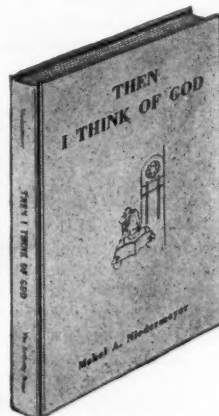
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BOOK BROADCASTINGS



What the Writers have to Offer

Religious Thought

The Problem of Pain by C. S. Lewis. The Macmillan Company. 148 pages. \$1.50.

The author is a fellow of Magdalen College, Oxford, and within the past year has obtained a wide circle of readers through *The Screwtape Letters* and *The Case for Christianity*. Once an atheist and now a Christian of the more orthodox type, possessed of a style which is all his own and at times somewhat elusive, C. S. Lewis is rendering service to our historic faith. The "Hibbert Journal" declares that "this book cannot fail to be a landmark in the lives of many."

In his brief preface to his slim volume the author warns us that he writes as a layman and an amateur, not as a real theologian. Nevertheless in his ten chapters there is plenty of evidence of his wide reading among the theologians and the saints as well as the depth of his own thought. In general he follows the course of the classic theologians, though in his own way, but in his last few chapters there are some extra touches. The ninth chapter, for example, has some rather curious and interesting suggestions on animal pain, and the last chapter includes some very sound statements on the relationship of heaven to his theme. All in all we have been given a presentation of a problem never completely answered and probably unanswerable which is well worth our attention.

In a two page appendix R. Havard, M.D., has some notes on the observed effects of pain. A brief index follows.

F. F.

A Compend of Luther's Theology by Hugh Thompson Kerr, Jr. The Westminster Press. \$2.00.

At this moment of time when the doctrine of "justification by works" is being religiously believed in and abundantly practiced, a study of him who preached "justification by faith" might well be the high resolve of Protestant preachers. At this moment of time, when the Christian church-men are experiencing more and more the tension that is drawn between their religious duty to Christ and his church and their patriotic duty to Caesar and his state, an emphasis upon Luther, his life, his doctrine and his times would give more light to the meaning of our own.

One, at the outset, wonders why some Lutheran scholar did not undertake the work under review rather than to leave it to a Presbyterian. However, the occasion of this book is found in the teaching experience of

the author. Being a popular young professor in a seminary where Calvinism is central in doctrine, he, nevertheless, comes in contact with students and pastors of the Lutheran Church. Knowing that further study and fuller knowledge of Calvin would cause him to have a richer meaning to those of the Reformed tradition, he is also convinced that further study and fuller knowledge of Luther would cause him to have richer meaning not only to those of the Lutheran tradition but to other Protestant traditions as well. He says, "Six years of teaching theology to ministers of all denominations seem to indicate that students and pastors do not read Luther, except in secondary sources and general church histories." Hence the intention of the Compend is to be, "a manual for introducing the student to the theology of Luther."

Dr. Kerr undertakes this work with a purpose. God give us more writers of books who write to fulfill a purpose. Let the author state his purpose. "Since the book, *Compend of Calvin's Institutes*, which has met with some appreciation, it began to appear that what had been done for Calvin might also be done for Luther. The Compend is to offer an introduction to the theology of Luther for those who find it difficult or impossible to make any prolonged study of the reformer's many writings, to provide a selection of the best and the most representative of Luther's theological writings and to arrange these into a simple sequence so that Luther's doctrinal emphasis will be apparent without doing injustice to his own lack of traditional order."

This reviewer was a former student of the author. One of his courses was "Development of Christian Doctrine to the Nineteenth Century." The popularity and genuine effectiveness of this study in doctrinal history lay, in part, to Dr. Kerr's skill in the collection, arrangement and simple presentation of material gathered from voluminous works. This he has effectively done in this Compend also.

It would be a good thing if the publisher of this book and other publishers as well would properly identify institutions. In this instance, Dr. Kerr is associate professor in Princeton University and also of Princeton Seminary. These are not one and the same institutions.

E. L. S.

God and the Day's Work by Robert Lowry Calhoun. Association Press-Fleming H. Revell Company. 74 pages. 75 cents.

This book by the professor of historical theology at Yale, *One God—One*

World by Craig, and *To Glorify God* by Campbell-Nichols-Alter are in "The Pioneering Church Series" and are among the first books to be brought out by the cooperation of the two houses mentioned above.

Dr. Calhoun's subtitle is "Christian Vocation in an Unchristian World." He says that there are two spiritual tendencies in our world. One is a broad humanitarianism. The opposing one is a deep-rooted folk religion, exalting instinct above reason and seeking the dominance of a racial or national group. The solution of the resultant chaos depends upon a religion that has the power of tribalism and the breadth of humanitarianism, "together with the perpetual corrective of a vision of transcendent Deity which both the others lack." Christianity is such a religion.

God is at work as a creator and redeemer from evil. He has put man in an environment which means he must work to keep alive. This necessity is the "vehicle of a general call from God." The work that really answers that call must "meet genuine need, must call forth all of the worker's capacities, and must contribute toward the common good." This call or "Christian vocation" is brought to focus in the person of Jesus Christ. In him we see that the Christian vocation is a Christian world mission.

The book is written with the excellence one would naturally expect from this author.

E. S. S.

To Glorify God by E. Fay Campbell, James H. Nichols and James P. Alter. Edited by Mable H. Erdman. Association Press-Fleming H. Revell Company. 63 pages. 75 cents.

The explanatory sub-title gives the thesis of the book, that world community will come ultimately from world communion with the Father of all. It is, "Worship at the Heart of the World Community."

The first chapter deals with the difficulties of prayer, particularly from the viewpoint of youth, and concludes that "since the act of faith is a gift—as is the life of Christian prayer that follows it—there is no argument to prayer or to faith." The second chapter traces such ecumenical movements as the International Missionary Conferences, the World Student Christian Federation, the "Y's" and the Student Volunteer Movement.

Under Worship and the Call of God the author gives this technique: study the Bible; develop the art of prayer; read great biography; concern yourself about people; get into fellowship—do not try to do it alone. The fourth

(Turn to page 40)

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"Dr. Miller writes in a direct straightforward manner about the weaknesses and possibilities of ordinary men and women and points the way to more satisfactory living. The book is personal, intimate, helpful and constructive, both to the man on the street, and to those who seek to help him."—*Springfield Republican*. **\$1.50**

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Georgia Harkness

"This tiny book contains 50 poems and 50 prayers and is admirably fitted for personal devotion, for use by pastors, public speakers, and prayer leaders of church organizations. It is deeply filled with serenity, sincerity, and faith, and speaks understandingly the wartime need for spiritual strength which often floods the soul and finds it inarticulate."—*The Living Church*. **\$1**

The Chiangs of China

Elmer T. Clark

"This book is interesting today for it tells some of the history of Chiang and of personalities who since the beginning of the century have helped prepare China for her role today. The story is well told and is significant, for it shows the part America and American ideas had in preparing the seed for the harvest."—*Chicago Tribune*. **\$1**

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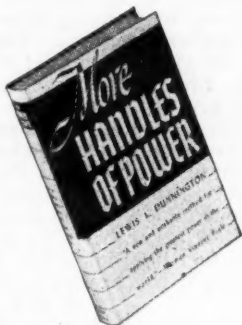
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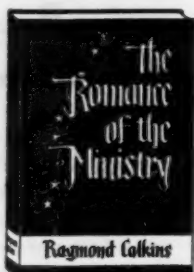
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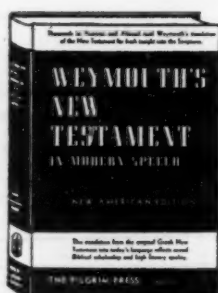
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Book Reviews

(From page 38)

chapter gives worship as the answer to the tension of living and the book concludes with worship presented as "the inestimable gift."

The whole book is written against the background of experience with youth and is especially designed to minister to youth and particularly to the student group.

E. S. S.

Rebuilding Our World by Willard L. Sperry. Harper & Brothers. 157 pages \$1.75.

Real preaching is both timely and timeless. It deals with contemporary issues and eternal truths. This is illustrated with exceptional clarity and force in these distinguished sermons preached in the Harvard College Chapel by Willard L. Sperry, dean of the Harvard Divinity School and chairman of the board of preachers to the university. In the foreword Dr. Sperry states concerning the sermons: "Most of them are post-Pearl Harbor, and therefore have as their constant background a world in which 'the clouds have returned after the rain.'" He further refers to the contents of the book as "run-of-the-mill sermons" offered as transcript of the type of preaching which is going on in the American college chapel.

It might be much more fitting to describe these sermons as "representative of modern American preaching at its best." They are decidedly worth reading because of their homiletic merit, their spiritual insight, and their ethical power. It is to be hoped that contact with them will not be confined to preachers alone. Laymen will find them good reading matter. This is most certainly not a book which will be skimmed through and then allowed to gather dust on a shelf. Each sermon is worth careful study.

As the student of homiletical literature takes up this volume he will first of all be attracted by the sermonic titles. Among them are the following: "The Open Sea of Life," "Religion's Two Worlds," "A Sound Investment," "Seeing the Invisible," "Life Unashamed" and "Repenting of Our Ignorance." The chances are that sermons bearing such titles are decidedly worth reading, and further contact with them bears out such an induction.

Next it will be noticed that each of the eighteen sermons is prefaced by a text and that these texts are not used simply for decorative purposes. They are built into the very texture of the sermon. People who listen to preaching of this type are certain to grow in biblical knowledge as well as in general intelligence. But the outstanding characteristic of these sermons is their power of inspiration to clearer thought and more vigorous action. Even on the printed page they glow with power. They make one feel like doing his utmost to help rebuild the broken world.

L. H. C.

God's Answer by O. A. Geiseman. Ernst Kaufmann, Inc. 251 pages. \$2.00.

These fifty-four brief sermons from the pen of the pastor of Grace Lutheran Church, Rock Forest, Illinois, are with

a few exceptions based on the gospels appointed by the ritualistic churches for the various Sundays and holy days from Advent to Pentecost. This explains the fact that instead of their being textual they are expositions of rather long passages.

On the inside of the jacket of the book is a commendation by Dr. Paul Bretscher of St. Louis, complimenting Dr. Geiseman for saying so little about the war and the problems arising from it. Although this statement was obviously written with the kindest intention, it makes one think worse of the book than it deserves. *God's Answer* is a timely book which by no means ignores contemporary issues. It stresses, however, primarily the well-being of the soul, the sinfulness of sin, the redeeming and sustaining power of the Christian religion, and the importance of righteous living.

L. H. C.

Look for the Dawn by Talmage C. Johnson. Broadman Press. 173 pp. \$1.25.

Here is a volume of "Sermons of Courage, Hope, and Faith for Crucial War and Postwar Days," as the author sub-titles his book. And they are sermons of this sort, vibrant with human interest, appropriate to the hour, and thought-provoking in their direct application of Christian truths to the common needs of our disrupted modern life.

These twelve sermons are alive from the word "go". Dr. Johnson has discovered the value and secret of intriguing titles, to begin with. "Morning Will Come!" is the first to attract one's attention. Then in rapid succession are: "Windows Toward the Dawn," "On Tiptoe to See God," "The Stars Are Not Neutral," "Education Should Educate," without enumerating the whole table of contents.

Without intending to do so, the author has allowed the war to slip into his preaching materials to the point where it becomes unduly noticeable. This is not objectionable when these materials are the means of interpretation and the interpretation hews to the line of Christian truth, as is the case in these sermons. Fortunately, the illustrative matter is widely diversified in character and drawn from many avenues of experience and reading. Indeed, for aptness of the illustrative art and for insight in application Dr. Johnson has few equals. His sermons will bear careful study by anyone interested in effective preaching in this day and age.

Particularly fine are the sermons, "Windows Toward the Dawn," dealing with prayer; "Watchman of the Night," exalting the Church; "Password to the Future," expounding faith; "The Home Must Survive," defending the Christian home; and "Immortal Man," interpreting immortality. This book of sermons has a splendid contribution to make to laity and clergy alike in its quest for peace and power in this world and in the world to come.

J. W. M.

Peace and War

The War Against God. Edited by Carl Carmer. Henry Holt and Company, Inc. 261 pp. \$2.75.

It was inevitable that such a book

as this should come into being. It is, however, late in its appearance. Many Christian thinkers have been wondering how and when Christian concepts and truths would be drafted to supply literary cannon-fodder to meet the dread issues of World War II. That this book should come out almost two years after America's entrance into the war is at once evidence of its anti-climax. If it was intended as a source-book for war hysteria, it will probably prove no better than an inglorious dud. If, however, it was intended as a scratching-pole against which serious minds might irritate their souls into the discovery of the way out and the paths to future brotherhood, then doubtless it will have been worth the printer's ink with which it came into existence.

It is good that Carl Carmer has rallied to his side such an able host of contemporary writers and thinkers as Robert Bellaire, Franklin D. Roosevelt, Viscount Halifax, Mei-ling Soong Chiang, Pearl Buck, Henry A. Wallace, John C. Bennett, D. S. Cairns, Henry W. Hobson, Harry N. Holmes, Richard Hillary, Sir Stafford Cripps, Sherwood Eddy, to mention a few. It is unfortunate that the editor assumes they are each a piece of the same cloth. If one reads carefully, it will be found that this is not so. And if one reads intelligently, it will prove a most worthwhile book, not in providing the mind with a rubber-stamp philosophy of war, to be specific of World War II, but in stimulating mind and soul to meet and overwhelm the colossal wickedness and unrighteousness at the root of all human disorder and strife. What we need is less casuistry in defending the *status quo* and more searching spiritually and morally for the way out of the perennial "mess we're in", as the colored preacher put it.

Let us hope this book, put together to discuss "The Plot Against Christianity" and "The Democratic Peoples' Answer," and to guide thought "In the Words of the Spiritual Leaders," and with "Personal Testimony," will prove itself to be the bearer of tidings "For a Better World." Its value will lie chiefly in pointing out the impotence of man in the face of Almighty God, and in instructing humanity with the one supreme lesson of history, that God in Christ is reconciling the world unto himself, not by the drastic blows of brute violence, but by undying love, love manifested in his giving his Son upon a cross that all men believing in Him should not perish but have everlasting life. God managed somehow at Calvary. It is presumptuous to suggest even that he is being cornered now. Perhaps the title is the root of the matter. Instead of "The War Against God" it ought to read "The War Against Man Himself."

J. W. M.

From Victory to Peace by Paul Hutchinson. Willett, Clark and Co. 226 pp. \$1.50.

It is the burden of this book that the idealism of the Christian Church represents the purest realism as to the foundation of a just and enduring peace to come.

"Out of their own mouths" is the (Turn to page 42)

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Book Reviews

(From page 41)

evidence that the leaders of the United Nations have in mind a new imperialism as vast as it will be insecure. There is Stalin's word that a world conflict against the democracies is inevitable, and Eden's uncontested assurance that Britain intends an even firmer colonial policy. Against that stands the documented determination of the colored three-fourths of the world's population that white imperialism shall cease. And all that this majority requires to enforce its will is time for the building of the necessary organization and the machines. All which is realism which may successfully be confronted only by the tried and proved idealism of the Church.

But, aye, there's the rub! The majority of the world is not interested in the deace of imperialism. Nor here, nor there! Nor even within the confines of the organized Church of the West, whose greater portion associates its wars with the thought of crusading. Did not Jacob Burckhardt say that history teaches that history teaches nothing? For are not the crusades of the Middle Ages even at this day the greatest obstacle to a Christianization of the areas that witnessed the campaigns of the crusades?

Further, the author posits the ability of the Church to influence the State toward the foundation of a sound peace. That assumption grows out of the long-time truce with the State. But the chances are that the years to come will increasingly illuminate the ancient experience of the Church as to the *ecclesia militans*: Jesus' word as to his kingdom being not of this world. Over vast reaches of the earth secularism has engaged the Church in battle. And kindred forces are endemic among us, too.

The book may be splendid for its purpose. But there ought to be an ecclesiastical sequel, in the sense of the above. Thus a European visitor of the highest reputation as an authority on continental Christianity said concerning American leaders of the Ecumenical movement: *Ich bin ihnen eine Stimme in der Wueste*. ("To them I am merely a voice crying in the wilderness.") And Archbishop Soderblom charged American church-life with being too much influenced by our political forms of democracy and, therefore, lacking adequate universal, Christian orientation and character.

J. F. C. G.

The Christian Church

The Beginning of Christianity by Clarence Tucker Craig. Abingdon-Cokesbury Press. 366 pages. \$2.75.

Almost all introductory studies of the new Testament follow a plan of studying a series of literary documents one by one. No doubt there is some value in such an approach to the study of the New Testament. Professor C. T. Craig, who is the successor of the late Dr. Edward Increase Bosworth at Oberlin, has written a volume which presents the New Testament not book by book but as a portrayal of the rise of Christianity in the first two centuries. Dr. Craig is convinced, and the reviewer thoroughly agrees, that a student of

the New Testament needs not a detailed study of literary sources for his first-year course, but a sound and clear historical approach to the subject which will leave him with some definite conclusions. The author's aim is to present a readable narrative, yet care has been taken that the book should not be a substitute for the reading of the New Testament itself.

The book is divided into five parts. After a brief introduction of the nature of Bible study, the meaning of revelation and general purposes of the book, the author devotes the first two chapters to the background of the gospel in which he considers the land, life and people of Palestine. Part two traces, in six chapters, the sources of the life of Jesus, John the Baptist, conceptions of the Kingdom of God, the place of law in Judaism, and the career of Jesus. Part three, in seven chapters, describes the beginnings of the church. With Paul as the center of study the author traces the spread of Christianity through the various parts of the Roman Empire. Part four, in five chapters, carries the reader through the close of the Apostolic Age. Part five, in six chapters, depicts the fight against false doctrines, the state and moral problems. The author concludes his volume with a brief consideration of the question: What is the gospel?

Each chapter has a list of Bible references for New Testament study. A chronological table for handy reference is included in the appendix as well as a brief bibliography for students of the English Bible, index of passages from the Bible and other ancient sources and a general index. This book is not a collection of opinions about the New Testament. It is a clear and thorough study of the beginnings of our Christian church and Christian faith.

W. L. L.

Evangelism

"Chose Ye This Day" by Elmer G. Homrighausen. The Westminster Press. 152 pages. \$1.50.

This study of evangelism developed out of a decision by a committee of the Federal Council of the Churches of Christ in America to examine the whole matter of decision and commitment in Christianity in the face of the present situation. The author, professor of Christian education at Princeton Seminary, was challenged by his fellow committee members to write a report and submit his findings for discussion. He did so, with the result that his findings, slightly modified by a few suggestions are now published under his own name.

Professor Homrighausen treats his theme under eight chapters. The first three deal with the place of decision in our times, the modern decline of evangelism and some objections to it. The last five deal with decision and commitment as they are related to our Lord and ourselves in childhood and youth and adulthood. A great deal of ground is covered and the lessons from the past are expounded.

The chief value of the study is its clearly expressed message that the evangelistic appeal can and should appear in all that churches attempt to do and be.

F. F.

The Bible

The Gospel Today by Chester Warren Quimby. Abingdon-Cokesbury Press. 128 pages. Paper 35 cents.

This volume is planned for lay study classes. It gives a good picture of the Christian Gospel: its background, its content, its power, its Church life, its changing outlook and its universality. Its background is in the Old Testament and the author shows how greatly indebted to this portion of our Bible were the New Testament writers. Peter, Stephen and Paul, in their sermons, began with and recited Old Testament incidents which foreshadowed what was being fulfilled in their day. The Gospels, likewise, reach far back into the Old Testament as the background for the culmination of God's goodness in sending his only son to earth. In short, the Old Testament and New Testament stories is just one connected story. The New Testament gives to us great eternal truths for the guidance of men. God's work begun with Abraham is finished in Jesus Christ. The Christian movement really started when Jesus' followers received "power from on high." From these flaming hearts came the power to confront the pagan world and to reach to every corner of this earth. Then came division within the new church. Paul was confronted with such problems as immorality, laxity and lawsuits within the group. Paul's emphasis was upon undivided loyalty to Christ and full understanding of the meaning of the Cross. Then came the change in its appeal to all men, so that actually the Gospel was being presented in its Jewish background to peoples who were not familiar with this background, and so Christian truth, unchangeable in its principles, adjusted itself to new situations even as Christian faith will always need fresh appraisal. Out of these situations came the restatement of the Christian Gospel in universal terms. A splendid book—sane, challenging, meeting present-day needs, and worthy of wide study.

L. N. L.

Of Interest to Youth

Christian Girls and Their Problems by Erma Paul Ferrari. The Standard Publishing Company. 183 pages. Paper 90 cents.

This volume, a guide to girls, is filled with valuable suggestions and sane advice, and interprets Jesus as interested in every phase of life with principles applicable to every situation. The book is designed to develop such a religious faith as will stand the test at home, at school, at work and in social activities. Most of the twenty chapters begin with rather lengthy Bible passages. The discussion centers about such themes as these: The Importance of Being a Woman; Charm; Keeping Unspoiled; Intellectuality; Relationship to Church; Christian Poise; Meeting Misfortune; Choosing a Vocation; Education; Living Away from Home; Income; Marriage; Influence; The Quiet Hour; etc. etc. Each chapter is followed by questions and cases for discussion which makes it an ideal book for group use. Easily read; sparkling with good advice; thoroughly

Christian; positive in its approach; this book can certainly be most highly recommended and commended to leaders of girls as well as to the girls themselves.

L. N. L.

The Junior Book of Camping and Woodcraft by Bernard S. Mason. A. S. Barnes & Company. 120 pages. \$2.00.

This is a book which will delight the youngster who likes to camp and it will serve as a mighty fine guide for the scout master or boys' leader. It covers everything in camping from the way to use a jack knife to the coverings of the bed. The pages are large; the illustrations are many and convincing; the text is well printed and adequate.

W. H. L.

The Picnic Book by Clark L. Fredrickson. A. S. Barnes & Company. 123 pages. \$1.25.

The picnics described and planned are not designed for those to whom a picnic is nothing more than ants, a cup of coffee and relatives. It is for those who derive keen enjoyment from the unusual in outings, games, programs and menus all of which add up to make a picnic a really memorable occasion. The author suggests numerous clever stunts for all ages, delightful menus, including a treat appropriately named "Camper's Goulash", even including practical tips on how to construct just the right fire and fireplaces for the particular cooking to be done, listing the cooking value of most of the common woods. The secret of a successful picnic is efficient management, and the key to that success lies in the pages of this extremely helpful picnic guide.

P. J. B.

Parties in Wartime by Louise Price Bell. Fleming H. Revell Company. 160 pages. \$1.50.

There are some who do not as yet realize the importance of relaxation, optimism and recreation in these strained times. To their comments of "Parties in wartime! How incongruous!" this book has been aimed. Kinds of parties suggested range from a "Pull for the Soldiers" to a "Cookie Shower" in which economical cookie recipes are brought by the guests to the new bride.

"Shamrock Shindig," "Cartoon Carnival" and "Christmas Capers" are all guaranteed to provide an evening of fun and stimulating entertainment. The inexperienced party-givers will find here original, amusing ideas—the experienced intriguing suggestions. Simplicity and a limited budget are repeatedly emphasized in keeping with wartime conditions.

P. J. B.

The Christ Story by Everett Shinn. John C. Winston Company. \$1.50.

This is an illustrated story of the Christ child from the announcement to Mary to the visit to the temple in early adolescence. The pictures have been painted by the well known artist Everett Shinn. Many of them are in color. The printing is excellent making it a splendid book for children or adults who delight in good pictures. Some will question the feminine appearance of the boy Jesus as portrayed by this artist but the ruggedness of the shepherds more than atones for it.

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W. H. L.

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THE SERMON SCRAPBOOK

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THE OBSERVANCE OF LENT

Lent goes far back in the history of Christianity and began as a prolonged fast in preparation for Easter. It was originally only forty hours in length and commemorated the forty hours between Jesus' death on Good Friday and his resurrection on Easter Sunday. The hours between death and resurrection, those hours when the Saviour of the world was lying in the tomb of prejudice, those hours when the disciples' hopes seemed crushed by the apparent tragedy of the cross, were regarded by the early Christians as sacred hours to be observed in prayer and fasting and personal examination of heart and mind. It was a precious period when the individual felt the severity of his own sin, his need of a Saviour and his eagerness to rise with Christ into a new spiritual life on Easter.

Gradually the increased prestige and growth of the Christian church resulted in the lengthening of the period of self-denial from forty hours to forty days. As early as the latter part of the fourth century the change was widely observed, but awaited the subsequent prestige of ecumenical councils to give uniformity and stability to the lengthened custom. It was characterized not so much by dietary restrictions as by penitential prayer and emphasis on the necessity of generosity and deeds of kindness. It is this initial emphasis on prayer, generosity and kindness that we are now seeking to regain for our own spiritual uplift, rather than the mistaken emphasis on minor dietary restrictions which have made Lent seem a little ridiculous and superstitious in the judgment of hosts of Protestants.—W. W. McKinney.

OBJECTIVES OF LENT

Condensation of Sermon

Simon, son of Jonah, lovest thou me?
—John 21:5. *We beseech you, brethren, that ye increase more and more*
—I Thessalonians 4:10.

The two major objectives of the Lenten season are suggested in these texts: Loyalty and Spiritual Growth.

LOYALTY: We need a supreme loyalty. We have our limited human loyalties, all of which are good: family, church, friends, work, country.

But these lesser loyalties depend upon a loyalty over and above them all. Our loyalty is to a person and that person is Jesus Christ. Loyalty to Christ is the soil in which other great loyalties of life grow and bloom.

"Simon, lovest thou me?" Christ was eager to discover in Peter a loyalty upon which he could build his church and kingdom. Christ's appeal is always for personal allegiance to himself and his way of life for the world. "Come unto me, follow me, learn of me, confess me, love me, abide in me." He said all of these things at one time or another and he still says them.

What happened to Paul on the way to Damascus? He got a supreme loyalty to Christ. Later he wrote to the Colossians that Christ must "come to hold first place."

When we observe Lent rightly, we put Christ at the center of our lives. What does that mean? It means that we acknowledge his claim as our Lord and Master, that we proclaim his message, support the work of his church and incarnate his spirit in our lives.

SPIRITUAL GROWTH: "We beseech you, brethren," said Paul, "that you increase more and more." Here is a major objective of Lent—that we grow spiritually. It is conditioned by our loyalty to Christ.

For spiritual growth, certain things have always been stressed in Lent.

1. *Sacrifice.* This is not sacrifice for sacrifice sake. It is letting some things go in order that we may have time and energy for better things. Someone has said: "Let us choose, not the easy way, because it is easy, but the hard way, because it leads upward, for beautiful are the feet of the climbers."

2. *Repentance.* We need a sense of sin. We look into the face of the sorrowing and suffering God and how can we do otherwise than turn from our sins in godly sorrow?

3. *Spiritual Exercises.* We are to nurse and nourish our religious lives and natures by a slow, regular and uninterrupted process of meditation and prayer. We are to set aside a definite period of each day for this. Did not Jesus tell us to go into our closets and shut the door? The spiritual growth of Lent comes also through public worship. We have much

to perplex us. The Psalmist (Psalm 73:16,17) had much to distress him. He had his severe problems. Do you remember what he said? "It was too painful for me, until I went into the sanctuary of God." For spiritual growth, nothing can be substituted for the Christian of coming into the sanctuary to be lost in "wonder, love and praise."

THREE TIMES A DAY

Evening, noon, and morning will I pray, and cry aloud; and He shall hear my voice.—Psalm 55:17.

Daniel prayed three times a day with his windows open toward Jerusalem. (Daniel 6:10)

1. **EVENING:** Most people who pray at all pray in the evening or at night. Pray at evening for forgiveness, for cleansing of mind and heart, for rest in sleep. A great theologian and scholar was accustomed before going to bed to bow his head like a little child and say: "Thank God it is the same with us as it was before. Nothing has come between us; thou art my father and I am thy child."

2. **NOON:** For most of us that is an unusual prayer season. The whole world seems throbbing alive at noon-day, and yet it is a period of pause and a time of spiritual refreshment and relaxation. A few moments of private devotion at noon, the bowing of the head while sitting at the desk or standing at an open window, looking out over the roofs of nearby buildings, or if it be in the country, gazing upon the quiet fields, the woodlands or the mountains.

Noon is the best of all times to pray for the world—the peoples of all nations, and particularly the missionaries in far off lands.

3. **MORNING:** Prayer at the beginning of the day is particularly fitting. Alas, millions begin the day prayerlessly.

Who knows what a day may bring forth? It may bring grief and sorrow, disappointment and defeat. It may offer gifts of victory and a sense of elation. We cannot know in advance. Therefore we need to begin the day with prayer. The morning prayer is for realization of the presence of Almighty God and a willingness to receive the fullest of his power.

Prayer at evening?—Yes! Prayer at noon?—Yes! Prayer in the morning?—A thunderous YES!

Condensation of a sermon by Edgar DeWill Jones in *When Jesus Wrote on the Ground*; George H. Doran Co.

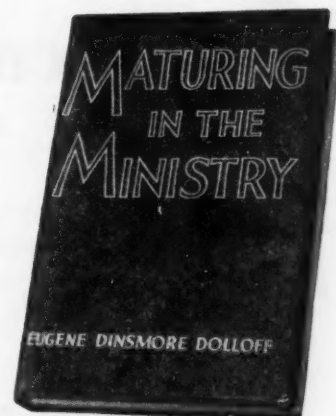
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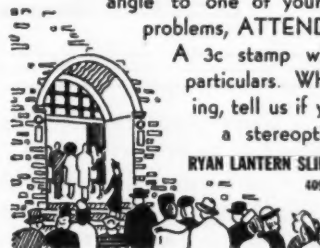
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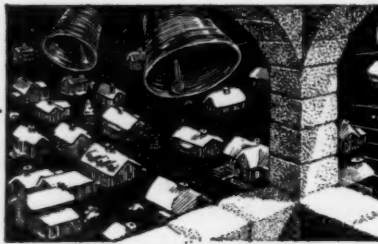


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The Sermon Scrapbook (From page 45)

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THE TEN WISEST SAYINGS EVER SPOKEN BY GREAT MEN

If you tried to make a list of the ten wisest sayings what would your choice be? Here is the list given by Dr. John Haynes Holmes, minister of the Community Church of New York. Your selection may differ from his but you will find his conclusions of interest.

1. JESUS OF NAZARETH (and others), The Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

2. GREEK PHILOSOPHY (Uncertain Authorship. Socrates?): "Know thyself."

3. BUDDHA: "Hatred ceases not by hatred; hatred ceases only by love. Let us therefore overcome anger by kindness, evil by good, falsehood by truth."

4. MICAH (Old Testament Prophet): "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

5. JESUS (Gospels): "He that findeth his life, shall lose it; but he that loseth his life, for my sake shall find it."

6. ST. PAUL (I Corinthians): "There are many members but one body . . . Therefore there should be no schism in the body, but the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member prosper, all the members rejoice with it . . . For the body is not one member but many."

7. IMMANUEL KANT (Principles of the Metaphysics of Ethics): "Act according to laws which can at the same time be made a universal law of conduct."

8. THOMAS PAINE (The Rights of Man): "My country is the world, and my religion is to do good."

9. EDMUND BURKE (Conciliation With America): "I do not know the method of drawing up an indictment against a whole people."

10. ABRAHAM LINCOLN (Second Inaugural Address): "With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him

who shall have borne the battle, and for his widow, and his orphan; and to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."—From *The Community Pulpit*.

DARKNESS ILLUMINATED BY GOD

In the city of Newark is Borglum's statue of Lincoln. It represents the great war President seated, his head covered and bowed in reverent meditation. It is said that the artist took his inspiration from the reported practice of Lincoln during the dark third year of the war between the States. In that tragic period the broken-hearted President, after the other occupants of the White House had retired, was wont to go out alone on the balcony and there pray to God under the stars. We can well imagine that recent events in Italy and Europe have cast a shadow over the mind of Signor Mussolini, but we can hardly picture him in the posture of Lincoln, praying his way into the deeper insights. Those come only when the darkness is illumined by God. In *These Prophetic Voices*; Edited by T. Otto Nall; Sermon by Ralph W. Sockman; Abingdon-Cokesbury Press.

HOW LINCOLN TOOK CRITICISM

If we would find happiness, we cannot let other people make us unhappy by what they do and say. Abraham Lincoln possibly was criticized as harshly as anyone in the public life of America has ever been. But out of that painful experience he wrote these words: "If I tried to read, much less answer all the criticisms of me and all the attacks leveled against me, this office would have to be closed for all other business. I do the best I know how, the very best I can. I mean to keep doing this, down to the very end. If the end brings me out all wrong, then ten angels swearing I had been right would make no difference. If the end brings me out all right, then what is said against me now will not amount to anything." G. Ray Jordan in *Adventures in Radiant Living*; Round Table Press.

MAKING SURE OF GOD

George Eliot was a great novelist, and she once believed in God. But she lost her belief because as she said she saw the world full of misery, disappointment and hopelessness. "How can there be a good God, and so much misery permitted?" she asked. But

she never set herself to the task of relieving the misery. She never went near it. She stood apart and speculated about it. George MacDonald lived when George Eliot lived. He saw more misery than she saw. He was stricken with a terrible illness. For three years he was unable to speak or write. He lost a son. The officers in his little church were narrow and bigoted. . . . But his life was spent in thoughtful ministration for the good of others. He loved his neighbors as he loved himself. And he saw God. If there was one thing he was sure of it was God. Frederick K. Stamm in *Seeing the Multitudes*; Harper and Brothers.

THE CORE OF CHRISTIANITY

Once Henry George, the social reformer, and Cardinal Manning, prince of the Roman Church, were introduced and one who was there has never forgotten the two strong profiles, as they faced each other in the gathering dusk, and the tone of emotion with which each professed his faith. Said Henry George, "I loved the people and that love brought me to Christ as their best friend and teacher." Said Cardinal Manning, "And I loved Christ, and so learned to love the people for whom he died." Well, have it either way; that is the core of Christianity. Some love the people and so are brought to Christ and some love Christ and so learn to love the people, but, either way, this thing that Paul was trying to say in the thirteenth chapter of First Corinthians is the essence of Christianity: "Love never faileth." Harry Emerson Fosdick in *Successful Christian Living*; Harper & Brothers.

RECEIVE, GIVE, LIVE!

The snowy crest of Mount Hermon is melted by the warmth of the sun. A cold mountain stream rumbles and sings its way down into the beautiful blue Sea of Galilee. But what it receives it must give away to remain pure and fresh. So there is an outlet through which it gives itself. Again the sparkling water rushes off and down into the Dead Sea. But this sea is tight and grasping. It has no outlet. It gives nothing away. And therefore its waters are so brackish that no fish can live in them, and even the birds do not fly over its desolate waste. It illustrates the law of life. Receive, give, live! Withhold, stagnate, die! The essence of being is action! Lewis L. Dunnington in *Handles of Power*; Abingdon-Cokesbury Press.

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Symphonies Born of Battles

A Sermon to Youth by Frederick A. Thompson*

DURING the siege of Leningrad, when the German guns were pounding at the city, and German planes were roaring over it with cargoes of bombs—there could be seen a slight, bespectacled, sensitive looking man named Dimitri Shostakovich hard at work fighting the fires which had been set by the bombs. Bravely he went about his work during the height of the bombardment, doing his share to save what he could of the city that he loved. For weeks and weeks the enemy roared forward to the gates, and time after time they were turned back. When his long day with the fire fighting brigade was over—and another crew had come on—Shostakovich would go home, take a bite to eat, and although worn with the day's toil, he would seat himself at his piano and start pounding out chords and discords that sounded like the battle from which he had just come. At times he would play like mad, and then go back and play the same thing again and again, with a change here and there. Satisfied, he would add what he had played to the written score in front of him, and so the hours would pass. When he could sit erect no longer, he would stretch out on his cot and sleep till his turn on the fire brigade came again.

Well, the Germans did not take Leningrad, and when the siege was lifted, the piano playing, fire fighter, Dimitri Shostakovich had written a symphony. He called it the Seventh Symphony. It is a musical interpretation of Russia at war. Amid the bursting of bombs, you could hear the chords of victory. Amid the clash of arms, the soul of a nation was being set to music.

Now, a people who had lost much of their best land; who had been pushed back and back toward the Caucasus; who had suffered terribly, and lost millions of their citizens; who yet, during the height of the battle could write symphonies, I tell you it makes you cheer. It makes you believe in a people like that. In one of the darkest times of her history, there was never a thought of giving in. It is that forward looking attitude that I want to commend to you. The attitude of writing a symphony of victory, when the going seems toughest, and the future most insecure.

Now, interestingly enough, in the first book of the Old Testament, we get an-

other story of a youth who made a symphony out of his trouble. It is in the lovely story of a scheming lad named Jacob, who was banished from his home and family because of the trick he played on his brother Esau. By cleverness and scheming, he wrongfully took from Esau, in exchange for a mess of pottage, Esau's birthright, his right to first place in the family. A family crisis followed. In order to save his life from the wrath of his wild brother, whose hunger was now assuaged, Jacob had to flee to another land, where lived his mother's kinfolk. It was a long and difficult journey to take alone. It was a journey filled with desolation of spirit and surroundings. On that first day, Jacob walked until the edge of night, and then he laid himself down on the bare hillside to sleep. He was as lowly and forlorn a creature as the sky ever covered.

As he slept, he dreamed. He dreamed there was a mighty ladder extending from Heaven to where he lay. God's angels were ascending and descending on that ladder. All was peace and beauty. Jacob awakened out of his sleep and said, "This is none other than the house of God—this is the gate of heaven."

Thus, out of that unpromising wilderness, out of that dolorous experience through which Jacob was passing, there was the stuff from which one of the most beautiful visions was made. Flat pieces of rock became steps that led to God. Each twinkling star became an angel robed in radiant splendor. The gentle wind became the song of a mighty choir. The great moon lit the countryside as with the splendor of God. Out of the huge emptiness and weariness of night, a desolate despairing lad dreaming had a vision of heaven, which was glorious and wonderful.

And in the morning Jacob arose, and from the stone which was his pillow, he made an altar and poured oil on it, and he called it Bethel, which means the house of God. And after many years Jacob returned to Bethel, and made known to his children that God had come to him in this place.

Now, I am suggesting that no matter how desperate our lot is, out of it can be salvaged some valor, some nobleness, some beauty, some good—if we have the desire to work for it. There are symphonies in battles—there are values for our own good in all of the difficulties and hardships that strike

*Minister, Easthampton Congregational Church, Easthampton, Massachusetts.

and claw at us, and seek to do us harm.

Ill health, I suppose more than anything else, takes the gumption out of us, and leaves us out of sorts with the world and ourselves. We are in the habit of thinking that when we are not feeling well, there are no victories that we can win. And yet here is Robert Louis Stevenson, who for fourteen long years never had a day of real health. "Nevertheless," he writes, "I have written in bed, and written out of it, written in hemorrhages, written in sickness, written torn by coughing, written when my head swam from weakness." Some of his finest works were written when he was suffering worst.

And John, on the Island of Patmos, a prisoner and slave of Rome, working from dawn till dark in the marble quarries, a place from which few ever returned alive, produced out of his horror, the Book of Revelation and its glorious insights and promises that gave thousands new hope and courage in the coming victory of God over the Romans.

Yes, the pure ore is there for you to unearth from the sludge and rock, but it takes work and courage and patience. It's up-hill work, and hard pulling all the way. The wonder is that people are as brave as they are, and as good in the face of such odds.

When I get down and think the world is treating me unfairly, there is a certain poem by Henry Van Dyke I like to read. It's about Henry Hudson and how he faced his hour of blackest despair, and out of it made a symphony. Hudson, remember, had spent many weary long months trying to find the Northwest Passage—a waterway that would connect the Atlantic with the Pacific. Finally his men facing starvation, with no clue to finding the passage, and winter before them, mutinied. They took over the ship "Discovery," and cast Henry Hudson and his few loyal companions adrift in a small boat in Hudson Bay, and turned the ship toward home. As Hudson and his friends are left tossing amid the waves of the great Bay, Van Dyke pictures Hudson turning to his men and addressing them thus:†

"Yes I seek it still,—
My great adventure and my guiding star!
For look ye, friends, our voyage is not done;
We hold by hope as long as life endures!
Somewhere among these floating fields of ice,
Somewhere along this westward widening bay,
Somewhere beneath this luminous

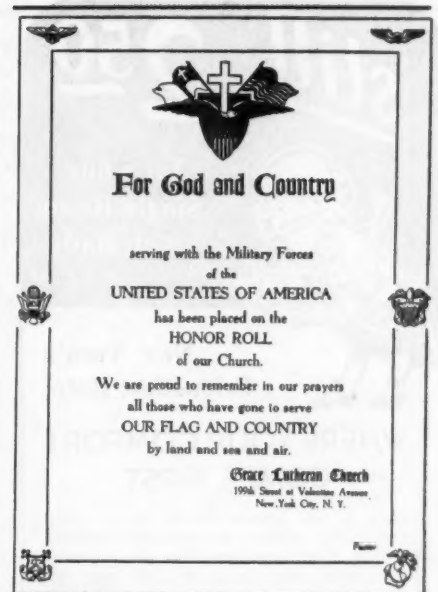
†The Northwest Passage.

northern night
The channel opens to the farther East.
I know it—and some day a little ship
Will push her bowsprit in, and battle thru!
And why not ours,—tomorrow—who can tell?
The lucky chance awaits the fearless heart!
These are the longest days of all the year;
The world is round and God is everywhere,
And while our shallop floats we still can steer,
So point her up, John King, Nor'west by north—
We'll keep her honor of a certain aim, amid the
Peril of uncertain ways, and sail ahead—
And leave the rest to God."

Ah! that's it—to have "the honor of a certain aim, amid the peril of uncertain ways, and sail ahead—and leave the rest to God." That's the spirit. Henry Hudson had it in his hour, and we must have it in ours.

Is that not the spirit of the youth of our day in facing the great responsibilities suddenly thrust upon them? Youth, which was formerly a time of dreaming great dreams, and living in cloistered academic seclusion, has suddenly become a time of grave new responsibility. Over night, lads blushing from the effects of their first shave, are asked to take a man's place in the world, and go to war. If you are eighteen years old, it knocks your plans for studying for this profession or that sky high. What are you going to do about it? Snivel and whine, and cry "it isn't fair?" Some may. I suppose it is only human nature. There are others, however, who are going ahead doing the best they know how in the worst times. Making symphonies out of their troubles. One or two years' service for our country will not jeopardize your whole future. Go on planning nobly; dreaming your dreams for your career in this field or that, no matter what lies ahead. The dreams may never come true. This lad's hopes for a career in science might be shot out of him at some To-bruk. This one's dreams for uplifting the race of men might fall to earth in the wreck of his flaming plane. Is all lost then? Is all a failure? I think not. For, we deal with a God who can look upon our lofty dreams and ideals and hopes, and say to us—as he said to David when his plans for building the great temple were cast as rubbish into the void—"It was well that it was within thy soul." God knows the dreams and hopes of your soul. Don't let them go. Plan greatly, no matter what the odds are that are piled up

(Turn to Page 55)



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"I Know More About Churches Than Most Ministers"

by *H. Roberta White**

In an effort to get straight on church publicity this author queried many church editors on the pros and cons of church news. From the replies she has assembled this article.

THE west coast newspaper editor who began a remark thus: "I know more about churches than most ministers . . ." was not striving to be pedantic, but rather to give emphasis to the words which were to follow. His continuing words were: ". . . than most ministers know about newspapers judging from the copy received." He is one of the long-suffering journalists who has been desirous of giving space to church news, yet who has been staggering under the lack of cooperation from the ministers which his paper attempts to serve.

He was expressing the same vein of thought to which Carl F. H. Henry recently gave these valuable words: "The day is past when a man is qualified for religious journalism merely because he is a preacher, though he has an aggravated flair for writing."

Again the hue and cry from newspaper offices, from church editors, and religion editors becomes more insistent and more emphatic that, in these days of governmental restriction on the amount of newsprint available for publications, persons responsible for church publicity in the newspapers know the field into which they are stepping when they seek space in the newspapers.

It may be a propitious sign looking forward to a yet greater day in church publicity, that ministerial students are being encouraged to include journalism in their college and seminary training. It will mean that the press, now willing to acknowledge that religion is news, will be receiving a closer cooperation from the ministers.

But as we look forward to that greater day, there is still the problem at hand of what to do with those persons who cause the editor to remark: "I know more about churches than most ministers know about newspapers judging from the copy received."

Forthright are the suggestions which could be made that if followed would place the churches in a much higher estimation in the attitudes of their local press and would at the same time bene-

fit the churches by better publicity.

Know the Editor

First it is exceedingly wise for the minister or the member of the church staff who is delegated the task of handling church publicity, to go to the newspaper office and meet the person handling the church pews. It may be the city editor. It may be the editor. It may be a religion editor on the larger dailies. But whoever it is, establish an acquaintance with that person. To know them means you will be contacted by them for news stories and it likewise means you will be in a position to both suggest stories with a religious interest and to submit them.

With this acquaintanceship must come the familiarizing of oneself with the way in which the church news is handled, the learning of the deadlines and the keeping of them. Nothing is more exasperating to a journalist to find a person who completely ignores deadlines and then calls with a petulant tone in his voice to inquire why such an item was not included in the paper. The journalist might just as consistently ask if the church service could begin all over again if he should come late to the service the next Sunday morning.

A second suggestion which comes direct from an editor's desk for the person seeking to publicize the church is quoted in full: "He should make an effort to provide the paper with news that is news, while it is news, and not the second or third day after. By building up a working association with news people, he will assure himself and his church of friendly handling of his publicity when he wants it."

The fact that a minister is being transferred to another parish is news on the day it is announced to the congregation and not three or four days following. The launching of an increased budget campaign or the completion of an indebtedness of long standing is news when it happens and not when someone gets around to sending the news to the paper. Newspapers exist for the disseminating of news while it is still news and not merely for the furnishing of a printed

*Minister's assistant, Central Church of Christ, Des Moines, Iowa.

record of events.

Climaxing all suggestions is this one which comes straight-forward for the attention of all church publicists from the west coast editor's desk. This one if followed to the letter would bring great rejoicing on the part of newspaper men. To the writer he sent these words: "The minister might take time and pains to learn the few simple rules of newswriting, i. e., on one side of the page, double-spaced typing, punch of the story in the first paragraph, and all written in third person."

This is difficult to believe but the editor adds this suggestion, "Leave out such picturesque phraseology as 'Come and be inspired to lead the better life'." His choice example of this picturesque wording could well be framed and hung in the back storeroom where no one could get hold of it. It is this, "We expect to have a good time in the Lord." What newspaper editor would not groan and tear his hair over such copy coming to his desk?

Properly prepared material will sometimes get into print more quickly than a message telephoned to the paper or a scribbled memorandum handed to a reporter while out on his beat. Reporters are rushed and more so now when staffs are cut and more and more newcomers are taking double loads in reporting work.

If the minister cannot write he can at least get the news in on time and accurately to the person on the staff who can write it. Echoes of this suggestion can be found in any newsroom of the nation.

Religion is news and as long as the press is willing to treat it as news, ministers and church publicists should be willing to cooperate by learning and practicing the suggestion which will cement their relationship into a partnership, benefiting all.

NO SELF-PITY

I have a great admiration for Rembrandt's portrait of himself. I have a kind of reverence for it because it cannot be separated from the setting of his life in that hour. You may recall that his wife died suddenly. A little later he was bankrupt and all his security was swept away. With it went many of his fair-weather friends and he found a cynical world laughing at him. He worked in an attic which was cold, and the material he used for paints was poor. In such a setting he painted his own portrait. There is a look of arrogance and challenge in his face. You will look in vain for one line of self-pity. There is no resignation or

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surrender to circumstances. It is so that he wanted the world to know him.

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cross to an outlaw's grave, you hear him say to those who had come to pity, "Weep not for me; but weep for yourselves and your children." He spurned every mood of self-compassion. James R. Sizoo in *Not Alone*; The Macmillan Company.

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Live Today

*A Sermon by Ira Mason Hargett**

This is the day which the Lord hath made; we will rejoice and be glad in it.
—Psalm 118:24.

I

THIS text and other scriptures teach us that we should live today, a day at a time. How important it is that we live each day in the right way for there is no recalling the days that are gone. The only chance we have at this day is today. Tomorrow it will be gone and gone forever.

That's why Jesus kept insisting that today is the day to listen to God's voice, to live the good life, and to do good to others.

Let us live today.

Let us trust in God today.

Let us be happy, and helpful, and hopeful and useful today.

Let us do our duty and our level best today.

When we live for the highest today we are living for time and eternity; we are fulfilling our God-appointed destiny.

II

But there are always those smart folks who seem to think they know better than God, so they live in the yesterdays, in the irrevocable past—post mortem people, I would call them, forever digging into the dead past and finding things to grieve about.

They spend much of their time and strength grieving over spilt milk, over the mistakes, and failures, and sins of the yesterdays. They forever harass themselves with such foolish and futile questions as these:

"Why was I ever born?"

"Why wasn't I born rich like others?"

"Why didn't I select something else for my life work?"

"Why did I ever marry this man, this woman?"

Dr. Ralph W. Sockman says, "Many husbands and wives have never really settled the question of their marriage. They keep looking backwards, wondering if they might not have done better or they even continue to look around, wondering if they might still do better. A home never has a fair chance of succeeding unless those who take the vows of marriage regard them as final and try to make the most of the possibilities." "Our minds are like cameras in that they must be closed in the rear and on the sides in order to take a

picture of what is in front."

These post mortem folks lose a loved one and their lives go into eclipse and their sun goes out, and they spend years and years grieving and grieving, unfitting themselves for their duties and making all about them unhappy.

Do you think it is fair to the living to so grieve over the dead that the living are neglected or made unhappy? This post mortem excessive grieving over a loved one gone can easily be a very selfish thing.

Let us ask you a pertinent question. Do you think it is smart to mar your todays and mortgage your tomorrows by grieving over your yesterdays?

God wants us to live today, not in the yesterdays; nor in the tomorrows, but today. Jesus put it sharply when he said: "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." He put it even more sharply when he said, "Let the dead bury their dead." Paul put it graphically when he said, "This one thing I do, forgetting the things that are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." In other words Paul was saying, "No matter what happened to me in the dead yesterdays nor what may happen to me in the unborn tomorrows I propose to do God's will and work today, to try to fulfill my destiny today by doing the best I know today."

That's what I mean when I say we should live today.

That is living one's life in a great way.

Somewhere I ran across this charming little story which well illustrates my point.

"Once upon a time the eminent minister, Dr. Samuel Fallows, returned to his home from a very stormy session of his church board. It had been the most disappointing meeting he was ever in. Coming into his drawing room he dropped down into a great chair utterly disconsolate.

"His good wife, with a true woman's instinctive solicitude, made every effort to comfort him, but to no avail. He finally retired apparently whipped.

"The next morning Mrs. Fallows arose early, slipped down the hall, expecting to enter her husband's room to insist that he stay in bed while she

*Minister, Fourth Avenue Methodist Church, Louisville, Kentucky.

prepared to serve his breakfast in his room. Before she reached his door, to her great surprise she heard Mr. Fallows' 'exerciser' squeaking. She opened the door cautiously, and there was the eminent divine gaily going through his regular morning gymnastics, humming a hymn at the same time.

"'Why Samuel!' exclaimed Mrs. Fallows, greatly surprised.

"'Why what?' retorted Mr. Fallows.

"Mrs. Fallows hesitated for lack of words. 'Well,' she said finally, 'what about that terrible meeting last night, and all the trouble you were in when you came home last night?'

"'Oh,' answered the great minister without missing a stroke on his exerciser, 'that was yesterday.'"

He is a very foolish person who allows his yesterdays to rob his todays. Profit by our mistakes and failures of yesterdays? Yes. Grieve and weep over them? No. That is both foolish and futile.

III

There is another class of people equally unwise—those who live in the tomorrows.

They spend much of their time and strength worrying about the days that haven't come and may never come, worrying about the troubles that are on the way but most of which will probably never arrive.

They miss the bus, or maybe I better say they miss the boat, or better still, the train. They miss the only time and opportunity they have to live and serve that is today's. What would you think of a fellow who missed his train? "Oh, nothing." But suppose he missed it every day for a week, or a month, or a year?

Useless worry and anxiety about what may come tomorrow renders us less able to meet what comes today and less able to do the work of today as it should be done. Weaklings, cowards, softies and selfish people are forever grieving over what happened in the yesterdays and worrying about what is going to happen in the tomorrows, but strong, sane, sensible people live today.

Our duty is to live today, trust in God today, love and serve with all our might today and leave the yesterdays and the tomorrows with God. "Our times are in his hands," the good Book tells us. They are in good hands. Let's leave them there.

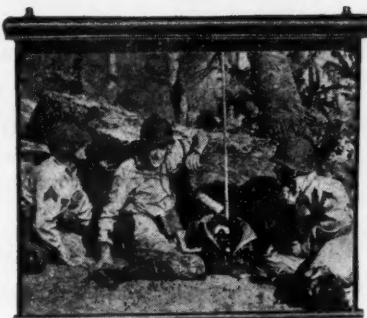
IV

"This is the day which the Lord hath made: We will rejoice and be glad in it."

Let us live today, love today, trust in God today, and do our best today.

(Turn to next page)

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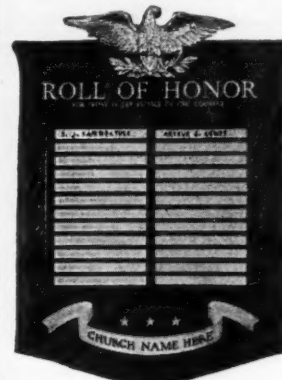
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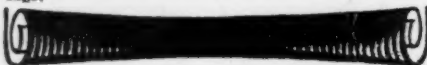


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2. Talk to God simply and naturally. Use your own language. Do not try to be too formal.
3. If you have opportunity during the day at home or your desk or shop, on the bus or street car, close your eyes and talk with God.
4. Think positively not negatively as you pray. Let your prayers affirm that you know God is.
5. Pray with confidence that your prayers reach out instantly over land and sea and surround your loved ones with God's love.
6. Always assure that you are ready to accept God's will. You may ask for what you want but express your willingness to accept what he sends.
7. Pray for strength to do your best. God will do the rest.
8. Say a prayer for the people you do not like. Pray for your enemies if you have any. It will help them and release power to you.
9. Have a time each day when you can pray for our country, our president, and for our men and women in the armed forces. Ask for victory and a lasting peace.
10. Pray for the coming Kingdom of God when men everywhere in every nation, shall seek the reign of the Prince of Peace.

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Live Today

(From page 53)

Some people waste today making good resolutions about what they are going to do tomorrow.

"Tomorrow I'm going to swear off drinking, for I see it's getting a stronger hold on me." No, they are not. They are too weak and selfish.

"Tomorrow I'm going to quit swearing. It's mean, and selfish, and wicked, and I'm going to quit." No, they are not. They think it is a mark of sophistication to swear when the fact is it is stupid, and silly, and profane.

"Tomorrow I'm going to quit being cross and surly to my wife and children. It isn't fair to them." No, they are not. They think it is a sign of their lordship and authority over them. It bolsters their ego.

The only power that will enable them to do the things their better self prompts them to do is to get a good case of personal salvation. Get converted, and your bad habits will fall away like leaves in the autumn after the first heavy frost. That is the way it happened with me.

Live today. Today is the day of salvation. Procrastination is a thief and a robber and a liar. Have done with it. Do what you ought to do today. "Whatsoever thy hand findeth to do, do it with all thy might," and do it today.

V

We must learn to live today.

"This is the day which the Lord hath made: I will rejoice and be glad in it."

We are living in a period of pro-

found uncertainty in which no one can tell what a day may bring forth.

We must learn how to live under tension, else we will grow old rapidly and maybe die prematurely or what is worse, go to pieces physically, nervously and emotionally, and become a burden to ourselves and a care to our loved ones.

We must learn to trust in God today.

We must learn how day by day to do our best and leave the rest with God.

We must learn to leave the yesterdays in the graveyard of the past and the tomorrows in the womb of the future and live today.

Are we not told on the authority of God's word, "As thy days so shall thy strength be." I have found that true in my own life.

The great Carlyle said, "Our main business is not to see what lies dimly at a distance, but to do what lies clearly at hand."

"Let not your heart be troubled," said Jesus in a most troubled and turbulent time, in the very time when his own nation and people were writhing under the heel of the foreign invader, just like Belgium, France, Holland, Denmark, Norway, Poland, Czechoslovakia, Yugoslavia, Greece, Rumania, Bulgaria and Russia.

Have you come across that bit of ancient wisdom from the Sanskrit called "Salutation to the Dawn"?

Yesterday is but a dream,
Tomorrow is only a vision,
But today well lived
Makes every tomorrow a vision of hope.

Look well, therefore, to this day!
Such is the salutation of the dawn.
Live today. Let's not allow this liv-

ing day to be marred and handicapped by the dead yesterdays or the unborn tomorrows.

Paul said "All things work together for good to them that love God." I believe that. I have found that true in my own life.

I've stood by the bedside of my dear wife when I didn't know whether she would pull through or not, and if she did she might be an invalid, leaving me with an invalid wife and four young children, but God gave me strength for those days and brought me through and brought her through.

Eight thousand miles from home in old Jerusalem I lay in a hospital ill with typhoid fever; my dear wife in another two blocks away. We were among foreigners and strangers, others dying all about us. Days went and came and never a familiar face appeared. We knew if the worst came to the worst, we would be buried on top of the ground among the rocks on a hillside yonder outside the walls of the city the same day we died. But God gave us strength for each passing day and brought us safely back to our homeland, and to our four lovely children.

Jesus says we are to "seek first the Kingdom of God and his righteousness and all these other things will be added unto us." I believe that literally.

VI

Jesus, my text, and the scriptures all teach us that we should live today, trust in God today, cast all our care and burdens upon the Lord today, be happy and kindly today, keep so busy doing good today that we won't have time to grieve over the yesterdays nor worry about the tomorrows.

Live today. Let us take a heavy toll of the road today; tomorrow may never come.

Let us live and love and work and play and sing and serve with joy and abandon today.

How happily, how helpfully, how hopefully, and how courageously Jesus lived, loved, labored and served in his life day by day and how successfully. He is our pattern and model.

When we live right today we are living for all the tomorrows and for all eternity too.

"This is the day which the Lord hath made: We will rejoice and be glad in it."

"As thy day so shall thy strength be."

"Our times are in his hands."

"What time I am afraid, I will trust in God."

I know not where His islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care.

"This is the day the Lord hath made:
I will rejoice and be glad in it."
So let us live today.

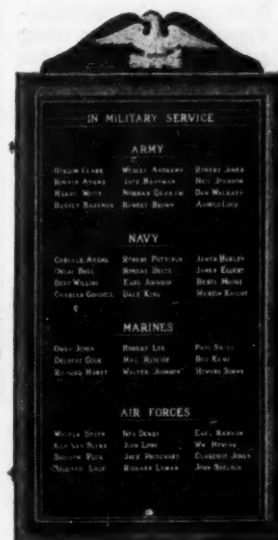
Symphonies Born of Battles

(From page 49)

against you. Nail your dreams to the masthead of your life, and sail ahead. Keep living as though they were coming true. For out of our great dreams come our great victories. The only way you will be able to create your symphony out of your battle, is to first dream it, and hope it, and then fight for it.

And is it not your job and mine, to take these dreams of the hundreds of lads whom the war destroyed, who died before they were fulfilled, and help make them come true? That, after all is said and done, is the only way we can really make symphonies out of the battles that take the lives of our loved ones. Do you know that when Dvorak composed his great New World Symphony, he took various themes from the folk music of several different countries. Out of this simple home music of the nations, he made a great International Symphony, in which the songs of each land blended with the other. There was no disharmony—nothing but beauty and loveliness. And, as the world's folk music blended into one glorious song, I wonder if the world's ideals and hopes and dreams will not also blend. Surely we have had enough of war and all that makes it. The world has suffered enough to be done with it for all time to come. Cannot this dream of world peace, world friendship, the dream of every man, woman and child, who has had anything to do with war—can it not be made to come true? Can not the hopes of every nation be blended into one great hope, one great reality—that war is forever done for—that peace is man's only way of life? That's the new world symphony we want to hear—we want to help compose; we want to help play. If that is the symphony that has come out of this terrible conflict, perhaps even these dead will not have died in vain. This has been too long just a dream of brotherhood. Let us make it a reality—a symphony of brotherhood coming out of our great travail.

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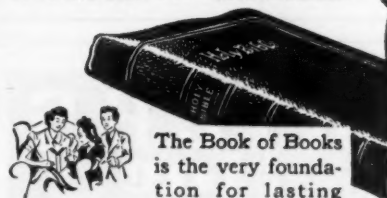
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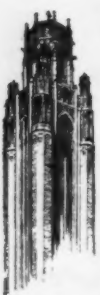
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"They hope to return one day as you hope to return to yours, to find them waiting to welcome them home.

"They entrust them to your care meanwhile, and pray that God's blessing may rest upon us all."

The message, signed by the bishop, was left in every village church in the diocese.

SAYS MINISTERS GET STALE AFTER PREACHING EIGHT SERMONS

London (By Airmail)—No minister should preach for more than four successive Sundays in his own pulpit without an exchange with another minister, according to the Rev. Leslie D. Weatherhead, minister of the City Temple Church.

"I don't know anyone among my friends in our profession who can remain fresh after preaching eight sermons running," he said here. "You get stale and need a break in order to climb to the hilltops and take deep breaths of mountain air. Your people will have the refreshment of hearing someone with a different point of view. You yourself will come back feeling refreshed and renewed by the breaking of the strain—and it is a very comfortable one—of providing two living and vital messages every Sunday. Don't let your people bully you into going on and on until you become stale and dull."

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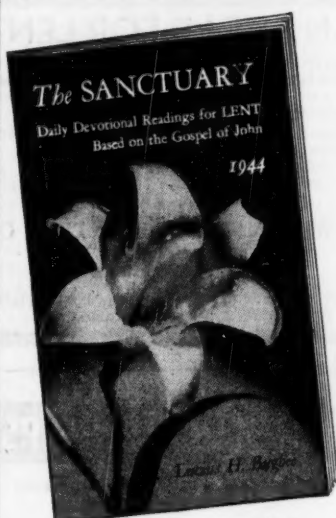
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CANTERBURY URGES SPIRITUAL RESOURCES

London (By Cable)—In a New Year's message urging the people of England to meet post-war demands which must be made upon them, Dr. William Temple, Archbishop of Canterbury, called for "greater spiritual resources than we seem now to possess."

Taking as his theme Commander Herbert Agar's book, "A Time for Greatness," Dr. Temple declared:

"After the last war a mood of civilization expressed itself in an orgy of debunking. We were unwilling to accept the burden of greatness, and that refusal is one reason why we are engaged in another war.

"We must be ready this time in full partnership with the United States, Russia and China, and with the co-operation of all nations that love peace and freedom, to ensure the maintenance of international order and to promote general prosperity and goodwill.

"We must be ready to supply the needed amount of force in men and munitions for our share in the maintenance of order and to continue the rationing of our war food and clothes in order that the peoples of Europe may be clothed and fed."

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Kansas City, Missouri—The 186,519 members of the Church of the Nazarene contributed a grand total of \$10,077,353 to the church during 1943, it was announced here to the general board by C. Warren Jones, secretary. This is \$54.03 per capita, believed to be one of the highest records for denominations of more than 100,000 members.

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A PEOPLE'S HERITAGE

By F. D. COGGAN

"Has the Bible a message for the world, for the Church, for me today? If so, what is that message? Can that message, given many centuries ago, be translated into 20th Century terms? Can I so translate it? Can I interpret it in terms of everyday life and experience?" Thus the mood is set by the author for this practical book for Lent. This book is very easy to read. And it is full of information about the Bible which is bound to stimulate in the reader the desire to regularly read and study the Bible.

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Editorials

(From page 7)

readers the millions in the armed forces who will never be mentioned in the headlines.

Among these are young men who are not anxious to be heroes. They have never liked war. It is a filthy, brutal business. They prefer the desk, the machine shop, the farm and the home to the camp and battleship. The fireside with wife and baby is the goal, not the arena of conflict. But they find themselves in uniform.

They are not fools. They have a sense of moral responsibility. They know that the war must be fought; they know that they are part of the fighting force. Instinctively they are against war; but they will do their duty. They do the job because it must be done—not because of any thrill or joy they get out of it. They fight not because they hate but because the world must be freed from the type of mind which has brought this catastrophe upon us.

History reveals that the best soldiers come from men of this type. We like what George A. Gordon said a generation ago about the peace-loving soldier.

There is no contradiction in the behavior of the peace-loving men who formed Cromwell's Ironsides, when before going into battle they sang, "Let God arise, let his enemies be scattered." The cause of Cromwell and his armies was the freedom of England from the mendacity and intolerable tyranny of the king. There is nothing unchristian, as a last resort, in the refusal to allow the worst men to degrade the best.

When these boys come back from the war they will be the first to eagerly seek work and homes to forget the fighting. In the meantime they are doing their duty, playing the part of men, and praying for a glimpse of the home fires.

Applaud our heroes. They deserve it. But remember these others who ask none of the glories of war but serve that freedom may live in our world.

CHURCH OPENS "YOUTH HANG-OUT"

Detroit, Michigan—The Woodward Avenue Presbyterian Church has opened a "Youth Hang-out" for Detroit youngsters.

You can loaf in the lounge; you can step up to the snack bar and get sandwiches and cold drinks; you can hop into the gymnasium and play games; you can find ping-pong tables; you can play other table games that require less effort; and there is a "juke box" (really a record player) which provides music for dancing or listening.

It costs \$1.00 a year to belong to the "Hang-out" (that's two cents a week), and you have to have a sponsor.

At the moment there are more than 100 members, about equally divided among young people of the church and other young people of the community, and a good percentage are "hanging around" from the time school is out until the "Hang-out" closes for the night.

For the accommodation of the young people, the gymnasium has been painted, and new backboards for basketball installed, and the large dining room, fixed up as a lounge, has been redecorated and fixed up for dancing.

A similar program has been started at Calvary Presbyterian Church in the northwestern area of the city.

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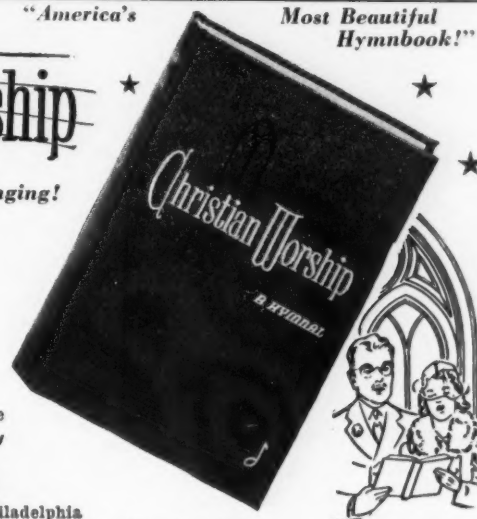
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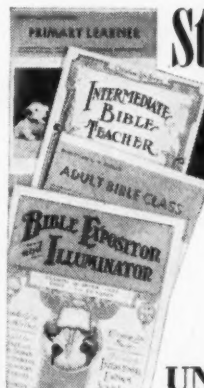
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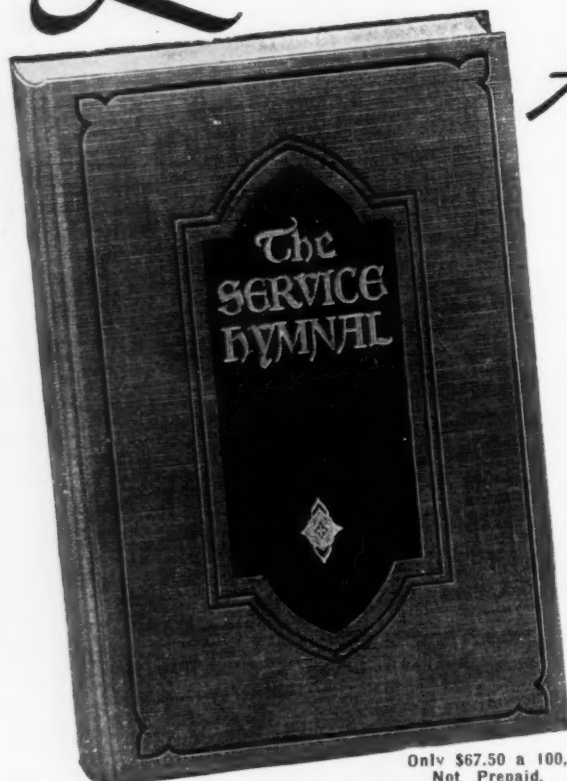
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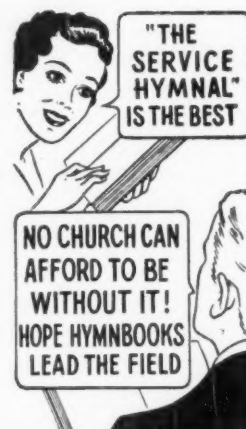
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